# THE ARYAN PATH

VOLUME XXXVI · NO. 7

July 1965

NAMRATĀ

Lokasamgraha—The Maintenance of the World

AUGUST CLOSS

The Shattered Image: I

STHAVIRA SANGHARAKSHITA

Buddhist Canonical Literature and the Problem of Language

MARGARET TIMS

Freedom from Hunger—What Next?

*BOOKS REVIEWED INCLUDE*

*Faiths of Man*; *The Buddha's Ancient Path*; Erich Fromm's *The Heart of Man*; *Nehru—In His Own Words*; *The Golden Treasury*; *Parapsychology*; *Freedom of Communication*; *Maori Myths and Tribal Legends*

complete CONTENTS within

Point out the 'Way'
however dimly and lost among the host—
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WADIA

# THE THEOSOPHICAL MOVEMENT

**JUNE 1965**

Robert Crosbie
Spiritual Leaders and Their Impress on Humanity
" Path " Correspondence :
Theosophy — A Letter from a Friend
Dreams and the Dreamer
Divine Discipline
Overcoming Destiny
Reflections on " The Secret Doctrine " — VIII
Is Theosophy a Progressive System of Religion ?

**Annual Subscription**
**Rs. 4.00 ; 8s. ; $2.00**

**THEOSOPHY COMPANY INDIA (PRIVATE) LTD.**
**40 New Marine Lines, Bombay I, India**

# THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar


CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

| | Single Copy | Annual Subscription |
|---|---|---|
| INDIA | Re. 1.25 | Rs. 12.00 |
| EUROPE | 1*s.* 9*d.* | 18*s.* (or equivalent) |
| THE AMERICAS | 50 cents | $5.00 (or equivalent) |

OFFICES

| | |
|---|---|
| EDITORIAL & BUSINESS OFFICE | Theosophy Hall, 40 New Marine Lines Bombay 1 |
| LONDON OFFICE | 62 Queen's Gardens, London W. 2 |

Available in the U.S.A. from Eastern News Distributors 255 Seventh Avenue, New York 1, N.Y.

THE ARYAN PATH: VOL. XXXVI · NO. 7

# July 1965

| | | |
|---|---|---|
| NAMRATĀ | Lokasaṁgraha: The Maintenance of the World | 287 |
| AUGUST CLOSS | The Shattered Image: The Wholeness of Human Experience and the Experimental Character of Contemporary German Poetry: I | 290 |
| ANATOL VON SPAKOVSKY | Enlightenment (Poem) | 295 |
| STHAVIRA SANGHARAKSHITA | Buddhist Canonical Literature and the Problem of Language | 296 |
| MARGARET TIMS | Freedom from Hunger—What Next? | 302 |
| HERBERT BLUEN | The Station (Poem) | 306 |
| ODETTE TCHERNINE | The Cult of the Doll | 307 |
| RADHAKAMAL MUKHERJEE | The Unity and Order of Mankind | 312 |
| | NEW BOOKS AND OLD | |
| P. B. MUKHARJI | An Encyclopaedia of Religions | 317 |
| | and reviews by | |
| | B. V. NARAYANA REDDY, R. F. RATTRAY, R. H. WARD, S. L. BHATIA, SIDNEY SPENCER, D. C. SHARMA, SITA RAM JAYASWAL, E. WHITE, ELIZABETH REUBEN, CHARLES J. SEYMOUR, J. C. HUNT, L. MARR, M. AJMAL KHAN, AND ROSHAN KOTHAWALA | 318 |
| BALDOON DHINGRA | Leaves from a Paris Diary | 328 |
| | ENDS AND SAYINGS | 330 |
| MARGO LAIRD | Where God Is (Poem) | 332 |

# THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVI JULY 1965 No. 7

## LOKASAMGRAHA
## THE MAINTENANCE OF THE WORLD

THE selfish devotee lives to no purpose. The man who does not go through his appointed work in life — has lived in vain.

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation thou becomest the playground of Samvritti, origin of all the world's delusions.

—*The Voice of the Silence*

THESE REFLECTIONS are penned early in June, a month which marks the anniversary of an event of world significance. On the 25th of June,[1] 1945, the Charter which was to make possible the launching of the United Nations Organization was born. Yes, while United Nations Day is celebrated each year on the 24th of October, it was on the 25th of June, twenty years ago, that amidst cheers and great rejoicing the Charter was formally and unanimously adopted. On the following day representatives of fifty nations signed this document for a world organization that would maintain peace, that would bring the world security, and usher in an era of co-operation for the whole of mankind. And this year, 1965, has been set apart as the International Co-operation Year.

The International Co-operation Year was first proposed to the U. N. General Assembly in 1961 by our late Prime Minister, Jawaharlal Nehru. The Year is being observed as that of co-operation at the international

[1] The 25th of June is also U.L.T. Day, referred to last month. See the editorial note on p. 243, THE ARYAN PATH, June 1965.

level, and governments of many nations are implementing plans to promote understanding and fostering joint operations in varied fields of labour. Numerous associations and organizations are also striving to focus attention on the increasingly urgent need for co-operation. The matter is today literally one of life or death. Everywhere men and women of good will are initiating projects, some small and modest, some large and more ambitious, to demonstrate the value of mutual help and assistance.

The dream of Man down the ages is that of one humanity living in peace in one world, a world where men and women recognize the bond that unites them all into one great family and live together in concord and amity.

This dream is deeply rooted in the spiritual memory of mankind and so in spite of long millennia of strife and warfare it can never die. It lives eternally and is part of our divine heritage, inherent in our spiritual consciousness, and it reflects itself in our highest aspirations. Nothing can do away with it. No dogmatic faith or materialistic science can ever uproot it. And thus it reappears again and again, now in one form, now in another. Its origin goes back to the earliest childhood of humanity on this earth, when Divine Teachers walked among mortals. In those ancient days Man felt the presence of the Divine Spirit within and therefore recognized his kinship with all men and all living beings. And this enabled him to live in perfect harmony with Mother Nature. This was indeed a Golden Age, when the whole earth enjoyed a period of fertility and when fraternal sympathy prevailed between man and the gods or divine elements.

One of the earliest records of this covenant between the Supreme Self and man is found in the *Bhagavad-Gītā,* thus:

> When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: "With this worship, pray for increase, and let it be for you Kāmadhuk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes." (III. 10-12)

Indeed *yajña* or sacrifice is at the basis of all manifestation, is the fundamental law of life. Sacrifice created this world, sacrifice sustains it, sacrifice regenerates it. Man, an emanation from the Divine, has also the power to create, to sustain, and to regenerate; but if that power is to be used beneficently, for the good of mankind, in harmony with the Supreme Spirit, then it must be used in and through sacrifice. All that we are we have received from an act of sacrifice. The Law of our own

being, the Moral Law within, demands that we too learn to give, to share, to sacrifice. He who violates the Law of Sacrifice is like unto a thief and "eats the bread of sin": "Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate" (*Bhagavad-Gītā,* III. 13). The Universal Wheel of Life was set in motion by Sacrifice, is kept revolving by sacrificial service, and the Man or woman who does not live in harmony with its divine motion has lived in vain. Says Shri-Krishna:

> He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain. (*Bhagavad-Gītā,* III. 16)

Since the Law of Life is that of Unity and Sacrifice, there is no separateness, nor any "independence" in the absolute sense, but only solidarity and interdependence. Man and Nature depend on each other. There is between man and all other kingdoms a ceaseless give and take, a constant interchange. Man, a free agent, must deliberately regulate all his actions on this principle of reciprocity. Therein will be found contentment for the individual and true progress for humanity.

The first step is the performance of every duty in a spirit of unselfishness, as an act of service, for the good of mankind, for the maintenance of the world. Shri-Krishna says: "Even if the good of mankind only is considered by thee, the performance of thy duty will be plain" (*Bhagavad-Gītā,* III. 20). The Sanskrit word in the original text is *lokasaṁgraha,* "world-maintenance." It stands for unity; it means oneness of all life, the solidarity and inter-dependence of society. This is the grand concept which has inspired all efforts to bring about peace and good will to men on earth. This is the vision splendid which has given birth to all movements to promote brotherhood. This is the immortal dream behind the United Nations today.

May this year 1965, the International Co-operation Year, bring humanity nearer to its realization! May we live and labour for the good of mankind, for *lokasaṁgraha,* the maintenance of the world!

> That we all labour together transmitting the same charge and succession,
> Till we saturate times and eras, that men and women of races, ages to come,
> may prove brethren and lovers as we are.

NAMRATĀ

---

# THE SHATTERED IMAGE

## THE WHOLENESS OF HUMAN EXPERIENCE AND THE EXPERIMENTAL CHARACTER OF CONTEMPORARY GERMAN POETRY

[**Professor August Closs** is an old and esteemed friend, and a distinguished authority upon German literature. By way of contributions or editing or both, he has shared in the production of such books as *Medusa's Mirror* (1957) and *The Genius of the German Lyric* (1962), both published by Cresset Press, London, and *Reality and Creative Vision in German Lyrical Poetry* (1963), published by Butterworth Press, London. He is now working on a three-volume *Introduction to German Literature,* of which he will be the General Editor, besides contributing sections on Lyrical Poetry and Drama. We print below the first part of his long study.—Ed.]

### I

In German literature the mirror-image — e.g. *Schoffender Spiegel, lûter spiegel, Spiegelbild, gesprungenes Glas,* etc. — is charged with special meaning. "The shattered image" is an expression which is frequently used by late medieval mystics (e.g. Eckhardt) and which in the twentieth century is particularly applicable to poetry, but with a difference. This is here my central theme: an inquiry into the wholeness of artistic human experience (e.g. with Goethe) and the experimental character of contemporary German poetry. We look into the mirror of the artistic universe and we see, as Professor K. R. Srinivasa Iyengar, in his *Adventure of Criticism,*[1] put it so convincingly, that Art, though less than Life, is yet greater. Art in relation to Nature is not an imitation but a new creation, in literature essentially through the power of imagery. Usually when we say "image" we mean semblance and counterpart, e.g. "optical counterpart produced by rays of light reflected from mirror" (*Concise Oxford Dictionary*), but the poetic image is more than a reflection or a facsimile; it touches the deeper recesses of human consciousness and, at its fundamental level, it offers a symbolic meaning.

Such a statement seems to be wholly in contradiction to the Aristotelian conception of poetic art as an "Imitation." In Chapter I of the *Poetics* Aristotle takes Imitation to be the true essence of all art. Plato shared this view, too. Yet, we must not overlook the fact that the term "Imitation" is understood to mean the copy and the bearer of a primal image. In this sense, the concept of Imitation could even today be fully accepted; for where the literary expression becomes the bearer of a primordial image or will, it is heightened into a Symbol. The Poetic Symbol

[1] Asia Publishing House, Bombay. 1962.

responds to the call from the very heart of our being and penetrates us deeply and fully like Morike's "graceful cry of the harp"

> *Ein holder Schrei der Harfe*
> *wiederholt, mir zu sussem Erschrecken,*
> *meiner Seele plotzliche Regung*
>
> (A graceful cry of the harp recalls, to my sweet terror, the sudden agitation of my soul.)
>
> —"To an Aeolian Harp"

The Poetic Symbol reaches the inmost springs of literary creation. Particularly where there is still a wholeness of human experience and a centre of vision the symbolic Image can act as a living cell from which the work of art grows: it becomes the shaper, the transformer and re-creator.

Goethe, "the supreme artistic personality of modern times,"[2] speaks a language and uses an imagery which still flows from a vision of the unity of all life and from a belief in a World-Soul and in man, in kinship with Nature.

> Challenged by the Erdgeist's rejection of his presumptuous efforts, he [Faust] has learned in all humility (as Goethe himself had done) to penetrate, with infinite patience, into the manifestations of nature and to recognize the slow processes at work in them.... [Goethe, like the Neo-Platonists,] recognized the unity of all life and acknowledged no break in the scale of being.... Goethe's sense of kinship with the lower animals became for him a scientific fact by his discovery of the intermaxillary bone made shortly before (1784) his monologue was being revised in Rome:[3]
>
> *...Erhabner Geist, du gabst mir alles*
> *Warum ich bat....*
> *...Lehrst mich meine Brüder*
> *Im stillen Busch, in Luft und Wasser kennen....*
> *Zeigst mich dann mir selbst*
> *Und meiner eignen Brust*
> *Geheime Wunder öffnen sich....*
>
> (Sublime Spirit, you give me all for which I asked.... You teach me to know my brothers in the silent bush, in air and water.... You show me my own self, and secret miracles reveal themselves in my own breast....)

This is a language and a use of imagery which to the contemporary *avant-garde* poets are utterly foreign. In the mirror of the Macrocosm Goethe perceived the world in its harmonious immensity. Whatever his literary sources were (Neo-Platonism or later influences), the symbols for

---

[2] Professor L. A. WILLOUGHBY: Introduction to *Faust* (Blackwell, Oxford).
[3] *Ibid.*

the constant metamorphoses in the natural forces have become part of Goethe's own conceptions of an unbroken chain from the lower to the higher beings and of life as an incessant stream of activity.[4]

For Goethe all metamorphosis of appearances is governed, in Nature and in Science and in the creation of Art, by a central force, i.e. an organic growth, following its own laws of development. There is necessity and freedom. He points recurrently in his scientific and aesthetic treatises to the common root: e.g. in *"Die Metamorphose der Pflanzen"* (1798): *"...Einfach lag in dem Samen die Kraft: ein beginnendes Vorbild...."* In its simple seed the whole plant's energy is preserved. Every plant proclaims eternal laws. The very pattern of all later transformation and development is determined by the seed: leaf — flower — fruit. Yet, most characteristically, Goethe gives us more than a merely scientific essay on a botanical theme in poetic distichs; he addresses in these verses his wife Christiane, and thus the poem attains symbolic significance:

*...O, gedenke denn auch, wie aus dem Keim der Bekanntschaft*
*Nach und nach in uns holde Gewohnheit entspross,*
*Freundschaft sich mit Macht aus unserm Innern enthullte,*
*Und Amor zuletzt Bluten und Fruchte gezeugt....*

(Remember, too, how lovable habit in us gradually grew from the seed of acquaintance, and how friendship revealed itself powerfully within our hearts, and how Amor, in the end, begot the flowers and the fruits.)

The unity of the outward and inward worlds is unequivocally stated in Goethe's *"Epirrhema"* (*Denn was innen das ist aussen*). Thus the organic law of development is again and again manifested. Nature and Art, though they seem to flee from each other, are one. Both reflect the universal truth that in the control of forces, in their given limitations, lies our freedom:

*Natur und Kunst, sie scheinen sich zu fliehen*
*Und haben sich, eh man es denkt, gefunden...*
*...In der Beschrankung zeigt sich erst der Meister,*
*Und das Gesetz nur kann uns Freiheit geben.*[5]

Goethe's artistic presentation of the world is that of a "higher nature" which is removed from the sphere of mere chance and arbitrariness. It is a finite form in the infinite, or as Goethe put it in his review of *Des Knaben Wunderhorn*: "in this small space is the universe — a singleness and a wholeness and at the same time an individual manifoldness." In his

---

[4] cf. *Dichtung und Wahreit*, VIII, Goethe on Plotinus.
[5] *"Natur und Kunst"* (1802).

belief in the "fixed types that have as living forms evolved,"[6] Goethe's philosophical as well as aesthetic views are anchored. He discards every static pattern and, equally, uninhibited abandonment. Between the two extremes the poet holds the balance. He mediates between substance and subject, for the poet's gaze penetrates the object, and he is at the same time penetrated by it. This is Goethe's so-called diastole and systole, giving and taking in life, as expressed in some of his favourite archetypal images: the Wanderer, the Hut, the Charioteer, the Mirror, the Chain, etc.[7] I shall later refer to the *Spiegelmotiv* as the key-image, its mystic roots and its secularization.

The essence of Goethe's genius was *gegenstandliches* thinking, objectivity, as Heinroth in his *Anthropologie* called it, and as Goethe himself in the essay *"Bedeutende Fürderniss durch ein einziges geistreiches Wort"* (1823) confirmed: "My observation itself is thought and my thought is observation." Sensuous and intellectual perception are inseparable to him. Thus, all experience and all creation have the same centre. Contemplation and observation are fused in Goethe's scientific researches. Intuition and sensuous experience also merge in his poetry. Such an artistic attitude is epitomized in Goethe's remark at the end of his *"Metamorphose der Tiere"*: Observe, do not dream (*"Dass du schauest, nicht schwärmest"*).

In his *"Maximen und Reflexionen,"* Goethe refers to "Motives" in the sense of "archetypes" (*Ausdruck urbildlicher Wahrheit*):

> What we call motives are actually phenomena of the human spirit which repeat themselves . . . these phenomena are a sensuously vivid expression of a primeval truth, of universal symbols, not abstractions.

This will suffice to demonstrate Goethe's central vision of the unity of all existence.

The scientific rationalization of the mythical concept of the universe has shaken if not destroyed that central force of vision by which Goethe-Hölderlin-Blake created mirrors of the universe and from which now many a contemporary *avant-garde* writer withdraws into his "verbal universe."

But Yeats (perhaps the most inspired poet of our century) is still

---

[6] *"Geprägte Form, die lebend sich entwickelt." — "Urworte. Orphisch,"* trs. by E. H. ZEYDEL in *Poems of Goethe.*

[7] Cf. also L. A. WILLOUGHBY: "Literary Relations in the Light of Goethe's Principle of *"Wiederholte Spiegelungen"* (*Compar. Lit.*, 1949) and H. S. REISS: *"Bild und Symbol in Wilhelm Meisters Wanderjahren"* (*Studium Generale*, H. 6, 1953), where Goethe's dominant images are singled out: *"Eines der Grundbilder* Goethes *ist das* Bild, *das sich ein Mensch vom andern macht. . . . Die Bilder des* Bildes *und des* Spiegels, *des* Wanderers *und der* Kette *sind Symbole für* Goethes *Weltanschauung geworden."*

master of those poetic visions (his themes are of the Golden Age, the Great Year, the Cycle of Life, the notion of the Cosmic Order and its deterioration), visions which, for thousands of years, have been active (cf., e.g., "Völuspá," "Muspilli") in our human consciousness and become part of it. These symbols are ancient and at the same time startlingly modern in their actuality; e.g., Plato's idea in *Politicus* of the "Great Year" was rightly compared with Blake's and Yeats's descriptions of the cycle of creation and the dissolution of the ages, as in Blake's "Mental Traveller":

> she grows young and he grows old
> . . . as he eats and drinks he grows
> younger and younger every day. . .
> Till he becomes a wayward BABE
> and she a weeping Woman Old.

According to Plato's *Politicus* Myth, the "Resurrection" makes the same body; it serves more than one life; but it grows smaller and smaller till it becomes the body of a baby and vanishes. Compare also Yeats's *A Vision* and *Resurrection,* where death and rebirth become associated with Christ and the legend of Dionysos. The Golden Age and the Cycle of Life have also been mirrored already in Virgil's *Fourth Eclogue: "erunt etiam altera bella atque iterum ad Trojam magnus mittetur Achilles. . . ."* In our era again Yeats in *The Second Coming* restates the theme of the deterioration of the Cosmic Order and loss of centre: ". . . and what rough beast, its hour come round at last, slouches towards Bethlehem to be born?" and "The falcon cannot hear the falconer: Things fall apart, the centre cannot hold" — a theme of which there is another unique example, translated from Sanskrit.[8] It is a myth of a cycle of the Universe:

> The symbolism of Maya is developed in a magnificent myth describing the adventures of a mighty sage (Markandeya) who beholds Vishnu in a series of archetypal transformations: first, under the guise of the cosmic ocean, then as a giant reclining on the waters, again, as a divine child beneath the cosmic tree, and finally as a majestic wild gander, the sound of whose breathing is the magic melody of the creation and dissolution of the world. . . .
>
> The myth begins with a review of the deterioration of the cosmic order. . . . Holy Dharma (the moral order of the world) vanishes . . . until chaos supervenes. Men are filled, at last, with lust and evil. . . . The seemingly holy brahmin is no better than the fool. . . . The social classes have lost their distinguishing, dignifying virtues: teachers, princes, tradespeople, and

[8] *The Waters of Non-Existence* (*Matsya Purāṇa,* CLXVII, 13ff). Edited by H. ZIMMER. *Loc. cit.,* 35ff.

servants sprawl alike in general vulgarity.... The bonds of sympathy and love have dissolved; narrow egotism rules. Indistinguishable ninnies conglomerate to form a kind of sticky, unpalatable dough. When this calamity has befallen the once harmoniously ordered City of Man, the substance of the world-organism has deteriorated beyond salvage, and the universe is ripe for dissolution.

The cycle has completed itself. One day of Brahma has elapsed....

This is a grandiose vision (in Sanskrit), dating back perhaps to 900 B.C. Although it is almost three thousand years old, it is still very topical. The first part of the above passage about the unrest in the cosmic order seems to me an uncannily modern mirror of the Collective Age.

AUGUST CLOSS

*(To be continued)*

---

## ENLIGHTENMENT

My sadness died to-day
By peace and joy replaced.
I shall not go astray:
By God I am embraced.

All ceased to be night-dark
In Godhead's light a-shine
In It I was a spark,
Immortal and divine.

ANATOL VON SPAKOVSKY

---

# BUDDHIST CANONICAL LITERATURE AND THE PROBLEM OF LANGUAGE

[**The Ven. Sthavira Sangharakshita** is well known to our readers for his accurate and devoted studies in various aspects of *Buddha-dharma.* In this essay he examines the place of language in the transmission of a spiritual teaching. He shows how the deepest transmission must necessarily take place on another plane than the verbal. The discussion forms part of his forthcoming book, *The Heritage of Buddhism.*—ED.]

ANY CONSIDERATION of Buddhist canonical literature requires a discussion of the principal terms involved. By *canonical* literature is meant the written record of the *Buddhavacana* or living Word of the Buddha, or what purports to be such, whether original or translated, or what is traditionally regarded as such by the Buddhist community or any section thereof. The whole of the vast derivative literature, in the form of commentaries and expositions, is thus excluded.

Now the term "Word of the Buddha," and therefore the expression "canonical literature" also, can be understood either in a wider primary sense, or in a narrower secondary one, depending upon our definition of the word "Buddha." If we mean by "Buddha" simply the state of Supreme Enlightenment by whomsoever experienced, then by *Buddhavacana* is to be understood any expression — or, better, reflection — of this transcendental state in the medium of human speech. If, on the other hand, Buddha means the historic Buddha Gautama, the initiator of the spiritual movement now known as Buddhism, then *Buddhavacana* will be confined to the literary record of the sayings of this teacher. Buddhism as a whole tends to oscillate between the two extremes. Even the Theravādins, who are committed to a pedantically narrow and rigid doctrine of *Buddhavacana,* include in their *Tipiṭaka* discourses which, though delivered by disciples, are regarded as *Buddhavacana* inasmuch as the Master had approved them, thus making them as it were His own. Conversely, the Mahāyāna, which in principle maintains that "Whatever is well said is the Word of the Buddha,"[1] in practice certainly hesitates to accept as such any teaching that conflicts with the Scriptures.

In whichever way it may be interpreted, *Buddhavacana* consists of an assemblage of words in a particular language or languages. This introduces the extremely important question of the relation of Buddhism to language in general, which also can be understood in various ways. Philosophically, the question is that of the relation between the purely spiritual

---

[1] *Adhyāśayasasaṁcodana Sūtra.* Quoted by ŚANTIDEVA. See *Compendium of Teachings* (*Śikṣā-Samuccaya*), translated by CECIL BENDALL and W. H. D. ROUSE (London. 1922), p. 17.

import of the Teaching — ultimately coinciding with the transcendental state of Enlightenment itself — and its conceptual-cum-verbal formulations; historically, that of the language spoken by Gautama the Buddha. It will be convenient to deal with these two senses in reverse order, proceeding from the narrower to the broader one.

Modern Theravādins are fond of making such statements as "The Buddha taught in Pāli" or "Pāli is the language of the Buddha." The problem of what linguistic medium the Buddha adopted in communicating His Teaching to mankind does not, however, admit of so straightforward a solution. To begin with, Pāli is not the name of a language at all. The word means, literally, "a line, a row (of letters)," and thus, by extension of its meaning, "the (canonical) text." Early Western students of Theravāda literature, finding in the commentaries expressions such as *pālinayena,* "according to the (canonical) text," took the word for the name of the *language* of the texts and, through their writings, gave currency to this misunderstanding. According to Theravāda tradition the Buddha spoke Māgadhī, which, since the *Tipiṭaka* is regarded as a verbally faithful record of His Teaching, for them also designates the language of the canonical texts. In uncritical usage, therefore, "Pāli" and "Māgadhī" have become synonymous, both of them now being applied by the Theravādins indiscriminately to the Buddha's personal language and the language of the *Tipiṭaka.*

But even to say that the Buddha spoke Māgadhī does not really help us. Māgadhī is the language of Magadha, just as Spanish is the language of Spain, and, in the absence of independent literary records in that tongue, to tell us that the Buddha spoke Māgadhī leaves us no wiser than we were before. Though born among the Śākyas, who were feudatory to the kingdom of Kosala, the Buddha spent much time after His Enlightenment in the adjacent kingdom of Magadha. The language of Magadha, or "Māgadhī," was therefore undoubtedly His normal means of communication within that area. When in Kosala He must have spoken Kosalese. Being enlightened, He was exempt from linguistic prejudice, and His attitude, exemplified by a well-known episode, was tolerant and practical.

> Two monks [it is related] of fine (cultivated) language and fine (eloquent) speech, came to the Buddha and said: "Lord, here monks of various names, clan-names, races (or castes), and families are corrupting the Buddha's words by (repeating them in) their own dialects. Let us put them into Vedic (*chandaso āropema*)." The Lord rebuked them: "Deluded men! how can you say this? This will not lead to the conversion of the unconverted." And He delivered a sermon and commanded all the monks: "You are not to put the Buddha's words into Vedic. Whoever does so shall be guilty

of an offence. I authorize you, monks, to learn the Buddha's words each in his own dialect (*sakkāya niruttiya*)."[2]

As Edgerton points out, it is clear from this passage that in addition to Sanskrit, the language of the upper classes, there existed a number of popular and more or less mutually intelligible Middle Indic dialects (among them Māgadhī and Kosalese), in one or more of which the Buddha Himself was accustomed to preach, and that it was in these dialects, therefore, that the monks were expected to learn, recite, and (according to the Chinese versions) to disseminate the *Buddhavacana.*[3] In this way the Teaching, instead of being confined to a Sanskrit-educated *élite,* would, as befitted its universal character, be accessible to all. There was no question of compiling a single standardized version of the Teaching in a learned tongue, such a procedure being expressly prohibited. The freedom which the Buddha had allowed His followers promoted, after His *Parinirvāṇa,* the growth of parallel versions of the Teaching, first in different local vernaculars and afterwards in different languages. The oldest and most authentic portions of the "Pāli" *Tipiṭaka* are based, ultimately, on one of these versions, being a literary recension of a Middle Indic version originating not in Magadha but somewhere in West-Central India.

The insistence of Theravāda that the Buddha spoke Pāli, the language of the *Tipiṭaka,* stems less from ignorance of historical facts than from a doctrinal misunderstanding. This misunderstanding, which is of the essence of Theravāda, consists in the belief that the import of the Teaching is inseparable from its original conceptual-cum-verbal formulations, or what are believed to be such. Hence sweeping pronouncements such as "It is impossible to understand Buddhism properly without studying Pāli" or "How can the Tibetans be real Buddhists? They don't know Pāli." Reinforced by the belief that in the *Tipiṭaka* they possess the only complete and accurate record of the *ipsissima verba* of the Buddha, this literalistic attitude has given rise to that spirit of bigotry, exclusiveness, and dogmatic authoritarianism for which some modern Theravādins are notorious. Yet such an attitude is clearly incompatible with a number of passages in the *Tipiṭaka* itself, including the one quoted. From the latter it is, indeed, obvious that according to the Buddha the spirit of His Teaching, far from being dependent on any particular form of words, could be given equally valid expression in languages other than the one in which it had originally been propounded. *Buddhavacana* was not to be

---

[2] FRNKLIN EDGERTON: *Buddhist Hybrid Sanskrit Language and Literature* (Banaras. 1954), p. 5.

[3] FRNKLIN EDGERTON: "The Buddha and Language" in *The Indian Historical Quarterly* (Calcutta), Vol. XXXII, Nos. 2 and 3, p. 132.

identified exclusively with any one of its linguistic versions. Hence for Buddhists there can be no Scripture, no Canon, in the sense of a single finally definitive, universally authoritative text of the Teaching such as the Bible constitutes for Christians and the *Qu'rān* for Muslims. The Word of the Buddha, it must be emphasized, has from the beginning been extant in a multiplicity of alternative versions — some more and some less complete — no one of which is *a priori* more reliable than the rest or can claim superiority over them on any grounds other than that of greater depth and comprehensiveness of content. This is not to deny that early versions of the Teaching, especially when their language approximates to the language used by the Buddha, assuming this to be known, will always possess a special historical significance. They will obviously be of greater help, moreover, in reconstructing the original form of His Teaching than the later versions. What we deny, and deny emphatically, is that by an extraordinary coincidence the language used by the Buddha (whatever it may have been) happens to be intrinsically more capable of conveying His meaning than any other and that, therefore, a knowledge of the letter of the Dharma is indispensable to an understanding of its spirit. Indeed it has been suggested, by a close and critical student of the *Tipiṭaka,* that the Buddha found the linguistic resources of His day inadequate, being in particular hard pressed for want of a stronger word for "will" than the feeble *cetanā.* Taking this as a starting point, one might even argue that classical Chinese, or modern English, being more highly developed languages, are intrinsically more capable of giving expression to the spirit of Buddhism than ancient Middle Indic or medieval Pāli. Some do, of course, maintain that it is impossible to translate Buddhist texts satisfactorily into modern European languages. This is to confuse fidelity to the spirit with capacity to reproduce the letter of the Buddha's Teaching. Moreover, were it in reality impossible to disengage the former from the latter and give it an independent expression, it would mean, in effect, that the Buddha's spiritual experience, far from transcending thought and speech, had on the contrary been conditioned by them. Thus His Enlightenment would be no enlightenment at all.

Contradictions of this sort can be precluded only by recognizing, once and for all — as the Mahāyāna has done — that the spirit of the Teaching is capable of expressing itself in a variety of forms, no one of which, however authentic or however excellent, is perfect or final, or can possibly exhibit in full the infinite riches of its transcendental content. The Buddha Himself, as one might have expected, was as keenly aware of the limitations of words in respect of spiritual reality as Marlowe was in respect of sensuous beauty:

If all the pens that ever poets held
Had fed the feeling of their masters' thoughts,
And every sweetness that inspired their hearts,
Their minds, and muses on admired themes;
If all the heavenly quintessence they still
From their immortal flowers of poesy,
Wherein, as in a mirror, we perceive
The highest reaches of a human wit;
If these had made one poem's period,
And all combined in beauty's worthiness,
Yet should there hover in their restless heads
One thought, one grace, one wonder, at the least,
Which into words no virtue can digest.[4]

Evidence of the Buddha's awareness is provided by the list of fourteen "inexpressibles" (*avyākṛtavastūni*; Pali *avyākatavaṭṭhuni*), according to which it is impossible to declare:

(a) Whether the world is eternal, or not, or both, or neither;

(b) Whether the world is finite (in space), or infinite, or both, or neither;

(c) Whether the Tathāgata exists after (physical) death, or does not, or both, or neither;

(d) Whether the soul is identical with the body or different from it.[5]

Moreover, in communicating his spiritual experience even a mediocre religious teacher has a definite advantage over the poet, however gifted. By virtue of the very conditions of his art the poet is entirely dependent upon words. The religious teacher, on the other hand, can supplement any deficiencies of language — whether intrinsic or due to his own inadequate command over that medium — by the direct impact of his personality on the hearts and minds of his auditors, whether through looks and gestures, or in ways still more subtle and indefinable. In the case of the Buddha, the perfectly enlightened Teacher of teachers, this impact is out of all proportion to either the number or the actual import of the words spoken. It may, indeed, be entirely independent of words. The Dhyāna (Chinese, *Ch'an*; Japanese, *Zen*) School, which claims to represent "a special transmission outside the Scriptures,"[6] is believed to have originated from an unverbalized communication of this kind. According to a late Chinese legend:

Śākyamuni was once engaged at the Mount of the Holy Vulture in

[4] The First Part of *Tamburlaine the Great*, Act v, Scene 1.

[5] For discussion and references see T. R. V. Murti: *The Central Philosophy of Buddhism*, pp. 36 *et seq.*: E. J. Thomas: *The History of Buddhist Thought*, p. 124.

[6] See D. T. Suzuki: *Essays in Zen Buddhism* (First Series) (Rider and Co., London. 1958), p. 20.

preaching to a congregation of His disciples. He did not resort to any lengthy verbal discourse to explain His point, but simply lifted a bouquet of flowers before the assemblage, which was presented to Him by one of His lay-disciples. Not a word came out of His mouth. Nobody understood the meaning of this except the old venerable Mahākāśyapa, who quietly smiled at the Master, as if he fully comprehended the purport of this silent but eloquent teaching on the part of the Enlightened One. The latter perceiving this opened His gold-tongued mouth and proclaimed solemnly, "I have the most precious treasure, spiritual and transcendental, which this moment I hand over to you, O venerable Mahākāśyapa!"[7]

The Tibetan branch of the Vajrayāna, no doubt following Indian traditions, reckons three different "lineages" of the Dharma corresponding to the three different planes on which its transmission may take place. On the highest, the purely spiritual plane, that of the mind-lineage of the Jinas (or Buddhas), the transmission consists in a communication of spiritual experience directly from the heart or mind of the enlightened master to the heart or mind of the disciple without recourse to language or gesture. On the intermediate plane, that of the sign-lineage of the Vidyādharas or Tantric initiates of high spiritual attainment, it takes place by means of gestures only (according to some, through study of the written, as distinct from the spoken, word). It was in this way, apparently, that the Dharma was transmitted to Mahākāśyapa. Finally, on the third and lowest plane, that of the word-lineage of the Ācāryas or teachers profoundly versed in the Scriptures, the Dharma is transmitted orally by means of language. The treasure handed over to Mahākāśyapa and the two higher Vajrayāna lineages represent, in different ways, the living spirit of the Dharma which, unless it vivify the letter, the letter is dead.

In studying the canonical literature it is important to remember that Buddhism is not to be understood by words alone, not even when those words are authentically the Buddha's. If misunderstandings are to be avoided, it must be studied, not in isolation, but with reference to the tradition of spiritual experience out of which it sprang, to which it returns, and to which it all the time belongs. Moreover, besides the fact that the Teaching expresses itself in a multiplicity of forms, it should also be remembered that before its reduction to writing the canonical literature existed in the form of oral tradition.

STHAVIRA SANGHARAKSHITA

---

[7] *Ibid.*, p. 167.

# FREEDOM FROM HUNGER—WHAT NEXT?

[**Miss Margaret Tims** is a writer who devotes her attention particularly to humanitarian social work and lives of service. She has been closely connected with *Peace News*, and is the editor of *Peace and Freedom*, organ of the British Section of Women's International League for Peace and Freedom; and has published the biography, *Jane Addams of Hull House: 1860-1935* (1961). In this article she writes with full information and lucid feeling on the aims and the first-phase achievements of the Freedom from Hunger Campaign.—ED.]

IN June 1965 the Freedom from Hunger Campaign (FFHC) completed its first phase. The Campaign was launched at a conference of the Food and Agriculture Organization of the United Nations in Rome in June 1960 for an initial period of five years, as part of the UN Development Decade. It has already been decided by FAO member-states that it will continue for another five years. What were the original objects of the Campaign, and how far have they been achieved?

It was stressed from the start that FFHC was not conceived as a charity. Its purpose was "to help the hungry to help themselves." In the words of Dr. B. R. Sen, Director-General of FAO, speaking at the 38th International Eucharistic Congress held in Bombay in November 1964: "Our appeal is to the moral conscience of mankind, and our aim is to achieve in concrete and meaningful action the ideal of human fellowship." As Dr. Sen and many others have pointed out, to be effective this "concrete and meaningful action" must go far beyond simple good will; and beyond the establishment of machinery, necessary as this is, to rectify the unequal terms of trade between the industrialized and the developing countries, as was recommended by the UN Trade and Development Conference last year.

A leaflet on Educational Aspects of the Campaign issued by the UK Committee in 1964 listed the basic aims of FFHC as follows:

1. To demonstrate hunger and malnutrition as the first and fundamental barrier to social and economic development, affecting all walks of life in increasing measure.

2. To extend the benefits of modern educational facilities in all areas of the world, in support of FAO's international campaign.

3. To create consciousness of the unity of mankind and the need for world co-operation.

It may be fairly said, I think, that point (1) above *has* been effectively demonstrated during the first five years of the Campaign. Point (2), still far from achieved, will form a major objective of the second five years' work. Point (3) is implicit, and let us hope will become explicit, in the

present International Co-operation Year. But to implement the whole programme, as this leaflet states, will involve "changes in mental attitudes and social habits and customs of practically the entire human race." These changes must include, in the developed (or perhaps we should say, over-developed!) countries the *political* will to devote more resources to the needs of a genuine world-development; and in the developing countries, the *social* will to discard outmoded traditions that are no less a barrier to advancement. In this latter connection, Dr. Sen, in the address already quoted, referred to the "unprecedented" rise in population growth, far outstripping the rate of increase in food production. Unless determined action is taken, the present world population of 3,000,000,000 will *double* within the next 35 years; and of the existing population, according to FAO's *Third World Survey* (1963), 1,500,000,000 — one half — are malnourished.

Freedom from Hunger depends on a vast combined operation of governmental and voluntary effort by all peoples. In 1964 National Committees, representing all sections of their communities, were functioning in 73 countries, of which 47 are in the "developing sector." Many of these are now being re-organized for the second phase of the Campaign; and new committees have recently been established in Israel, Jamaica, Rhodesia, and Upper Volta. On 16 October 1965, FAO celebrates its twentieth anniversary, and the week following will be devoted to a second World Campaign Week for FFHC. This date also marks the launching of a great youth drive, the Young World Appeal, linking the aims of FFHC with International Co-operation Year and the UN Development Decade. This appeal is described in *FFHC News* (March-April 1965) as a call to the world's one thousand million young people to enlist in "a war without guns." Enthusiastic support has already been promised by UNESCO and the World Assembly of Youth.

The UK Committee has a very active educational sub-committee, which has introduced the theme of world hunger into the teaching curricula of schools at all levels of education. In Scotland, a standard textbook for use in secondary schools has been produced (*Food and People*, by JIM TUMELTY) which it is hoped may be adapted and translated for publication in other countries. The French Committee, too, has emphasized the importance of getting into the schools. An educational sub-committee in Madagascar is providing school-gardens with seeds, insecticides, and fertilizers; already 500 schools have been supplied. In India, the National Commission for UNESCO issued a special FFHC number of *The World in the Classroom* in August 1964, drawing attention to the educational work of the UK Committee. Study projects arranged by the UNESCO Commission have been adopted by schools in New Delhi, Hyderabad, and Mysore.

Looking now at governmental action, what has been done so far? At the end of 1965, the World Food Programme (WFP) initiated by FAO completes its first three years' experiment in the use of food surpluses "for the promotion of economic and social development." By December 1964, 70 countries were contributing resources to a total value of $93,700,000. The programme will almost certainly be extended and expanded. In a joint statement to Dr. Sen in November 1964, three of the largest international non-governmental organizations concerned with FFHC — the International Co-operative Alliance, International Confederation of Free Trade Unions, and International Federation of Agricultural Producers — strongly recommended the continuation of the WFP with an annual target figure of $200,000,000. The UN Trade and Development Conference, the Economic and Social Council, and UNESCO have all endorsed its continuation.

The total value of aid for development from the non-Communist industrialized nations is now running at about £3,000,000,000 a year (including private investment of about £1,000,000,000), but much of this value is lost to the receiving countries through the repayment of loans at high interest rates and through adverse terms of trade. The most generous of the donor-nations is France, with an allocation for overseas development of about 2.6 per cent of the gross national product, as against 0.7 per cent by the United States, and 0.6 per cent by Britain. British aid rose from £52,000,000 in 1951-2 to £148,000,000 in 1962-3; of the latter total, £70,000,000 was in the form of grants, £68,000,000 in loans, and £10,000,000 in multilateral aid (i.e. through international agencies).[1] In a pamphlet published by the Friends Peace Committee (*How Much More? — Aid for the Poorer Nations,* by WALTER BIRMINGHAM), the author contrasts this contribution of £148,000,000 with the sum of £2,365,000,000 spent by the British public on alcohol and tobacco in 1962! The Society of Friends has called for an annual contribution of 2 per cent from Britain, i.e. £500,000,000. The Labour Party (now in power) has set the figure at 1 per cent — which, if achieved, will nearly double our previous spending. We may be encouraged by the establishment of a Ministry of Overseas Development, which seeks to co-ordinate, expand, and make more efficient all the existing channels for development, both official and voluntary; and by the fact that the Prime Minister, Mr. Harold Wilson, was himself a founder of the "War on Want" movement and actually gave it its name.

In the field of voluntary effort, a few examples may be given from the achievements of the United Kingdom FFHC Committee, which during its first five years co-ordinated the efforts of 76 affiliated organizations and

[1] Figures for British Government aid taken from *British Aid to Developing Nations* by DUDLEY BARKER (HMSO, 1964. 1*s.* 6*d.*)

over one thousand local committees in towns and villages throughout the country. Most of these committees have now attained their promised targets and wound up their fund-raising activities. In all, over £6,500,000 were raised by voluntary effort in Britain, and the national committee authorized 260 projects in more than sixty countries. All these commitments will be met, in addition to which a reserve fund has been provided, out of which new schemes will be launched as part of the second five-year campaign.

Of special interest to ARYAN PATH readers, perhaps, are some of the projects in India. The vast Safe Milk Scheme, sponsored by UNICEF and the United Nations Association at a cost of £390,000, has been supported by 55 local committees in Britain. Other committees have contributed to cattle-breeding and crop-improvement schemes in Allahabad, to Kwashiorkor research in Vellore, and to the provision of hostels for agricultural trainees in Madurai. Scottish groups helped to finance the animal-feed-mixing plant, sponsored by OXFAM and opened by Shri Shastri on 31 October 1964, for the Kaira District Co-operative Milk Producers' Union at Anand, Gujarat. This Union, founded in 1964 and now comprising some 274 village co-operative societies, has been described more than once as a model example of international co-operation for development. Its daily milk output rose from 500 lbs. in 1948 to nearly 300,000 lbs. in 1962, and it is planned to achieve a daily output of 1,000,000 lbs. For the new feed-mixing plant, the World Food Programme is contributing over 16,000 tons of grain. More modestly, as part of its contribution to FFHC, the Women's International League for Peace and Freedom has provided transistor radios to assist community education in Anand; and for International Co-operation Year, is planning a seminar in India to train women in community development work.

One fact stands out clearly from the first five years of FFHC: "freedom from hunger" cannot be isolated from the general social condition of a community. A project which from the start has had a far wider scope than the alleviation of hunger alone is the campaign undertaken by War on Want on behalf of Vinoba Bhave's Bhoodan movement. The original plan was for 450 Indian villages to be "adopted" by British groups who would guarantee to raise £450 for the provision of such basic necessities as farm equipment, bullocks, water supply, cottage industries, and supervised grants or credits, so as to enable a village ultimately to become self-supporting. So great has been the response to this appeal that the number of villages adopted has risen to 700 and War on Want is now planning to extend its help to include public health and educational facilities. Last year a British Quaker with many years' experience in India, Donald Groom, made a tour of the villages and described his

impressions in a broadcast which was printed in *The Listener* on 17 September 1964. His comments are very pertinent to the future of the Freedom from Hunger Campaign. He stresses above all the importance of the "human factor." In areas where poverty, with all its associated social evils, has been endemic for many generations it is not only conditions that have to be remedied: "The people themselves have become a problem." This is sometimes the hardest lesson for development workers to learn, and the problem can be tackled either by compulsion or persuasion. Donald Groom chooses the latter course. The real springs of development for any nation, he says, lie in the hearts and minds of its people; when these are tapped, "they are capable of achieving anything." Vinoba Bhave, he recalls, sees development in terms of "the release of human creativity," whereby not only economic problems but "the problems of the whole man" are solved. He suggests that more government funds might be devoted to training and preparing young people for work overseas, not in a spirit of "charity" but as an experience in human relationships and understanding.

Now, as the first Freedom from Hunger Campaign draws to a close and the second phase begins with its focus on youth and education, we may see the birth of a new and greater drive for the economic, social, and moral development of all humanity — rich and poor alike.

MARGARET TIMS

---

## THE STATION

Like souls in some strange Limbo
We wait behind barriers
For welcome faces
Or signals of departure
Ushered by wheels and whistles;
In this haunted twilight
We long for mutual warmth
And contact with living
To disperse like sunshine
The mists of doubt
And awaken us suddenly
To fuller life.

HERBERT BLUEN

---

# THE CULT OF THE DOLL

[**Miss Odette Tchernine** has written several interesting articles in THE ARYAN PATH. In this one she surveys some of the beliefs and rituals associated among various primitive peoples with dolls. She is right in observing that if good will goes into the making of an object for another's use, the object may exercise a beneficent influence.—ED.]

THE CULT of the doll is universal. It is found like an irregular circle around the world. There is the innocuous fun element and sense of adult-identification where the Western child's plaything is concerned; then the significant tribal "toy" that is carried into adolescence, betrothal, and marriage, and finally the figurine, or idol with occult connotations.

From being one of the treasures of a little Western girl's early years, it becomes the ornament, pyjama case, cushion, or mascot of the contemporary scene that we know.

The beginnings of the doll are sunk deep in the past and the dark ages, starting possibly in the thought of representation found in the ochre-drawn human and animal shapes discovered on prehistoric cave walls in various parts of the world, or perhaps in the sea-raddled outlines early man saw in rock markings and tree bark.

From doll to idol is but a step, and the implications attached to it can be holy, sociological, or profane: the doll, uncommitted to any idea except playtime in fraternization with nylon-fur teddy-bear, panda, or the jigsaw puzzle; or the hideous little war-god of ancient Mexico; or the peace-invoking figurine of a temple in a strange place. And one even thinks of the wayside shrine in this respect, with little pink, blue, and white rain-washed plaster saints to be invoked and trusted to respond.

And all associations and results depend on the mental human approach and interpretation.

In some of the islands of the Indonesian groups, when anyone fell ill his sickness was laid at the door of ancestral spirits. There still seems to operate in many remote places a flexible religion which is a mixture of superstition and animism. The dead-and-gone ancestors were supposed to be impatient to have their offspring among them in their tribal etheric no-man's-land, and so would carry away the sick man's soul to hurry up the process. This belief still recurs. According to whatever local tradition or taboo happened to be in existence, some of those disembodied spirits had mischievous motives as well as family clannishness, apparently!

The local wise women aided by living relations and friends made a rag doll which they hoisted up in the air, and round which they ran in circles, chanting charms and making persuasive noises to lure the patient's soul back, much as one would whistle to a pet animal that had strayed away.

To demonstrate better, there would be a show of the soul escaping again after recapture, and then the patient's garments might be used to tempt it back; and the doll, having caught the soul, restored it to the sick man by the symbolic shape being placed on his body. There are variations of this performance, and naturally the young and informed people of emerging lands reject many of the ancient beliefs which die hard in the remoter parts of the world.

In the outback of Australia among the aborigines, similar practices operated and in some cases still do. The medicine-man coaxes the patient's soul into a wooden puppet and, introducing the puppet craftily to the supine invalid, wills the sickness to enter the doll.

Where tribal communities live in isolation there is still this belief that the souls of the dead can steal the souls of the living. A whole village might walk in solemn chanting and invoking to the burial-ground to ask the dead to give back a sick person's soul. Sometimes, as they walk, the palms of their hands are held upwards and open. That is much the same as is practised at times at séances to this day — the open palms being supposed to allow psychic power to enter.

In remote regions of the Malay jungles and mountains where they still talk of owls of the forest as the "*Hantu* birds" because of their weird cry (*Hantu* means "ghost" in Malay), old medicine-women claim to cure the sick by making a little image in human shape modelled out of moistened ashes or earth. Then with a lighted rush or candle the medicine-woman goes to the graveyard and commands the trouble-making ghost to stop haunting the sick person and to produce his or her soul again. Then she rushes back, and probably by mental pressure, persuades the invalid that body and soul are reunited, the sickness having been transferred to the doll, which is now sacrificed to the malignant ghost that can wreak its feelings on it instead of on the now probably recovered human being.

In other remote island groups when someone was ill it was thought that a tree-dwelling or mountain-stationed devil was responsible and had carried the soul away to a demonic lair. On the witch-doctor's advice the friends or family of the sick man brought food and presents to the devil's abode to propitiate the evil influence. Prominent among gifts would be a doll bedecked in gay clothes and trinkets. Then, like country folk much nearer home, the supplicants would beg the devil not to bother with their friend, "the ugly one," and instead take an interest in the beautiful doll — so much more attractive!

In some of the Pacific islands wooden puppets served for rites and prayers to sickness-causing demons who inflicted woes and mischief upon families or beasts and could lay curses on their fishing prowess.

Once upon a time the wandering tribes of Mongolia made little horses out of birch-bark with a doll riding them. There was a practical mind behind this method. The doll, as usual, was in exchange for the soul of the sick person, while the horse was to tempt the satanic thief to ride away on it.

Eskimo children would have dolls made of skin, hide, and dug-up mammoth teeth. These days the Eskimoes have discovered that their current art modelling and drawings are appreciated by the art-exponents of civilization.

Mysterious clothed clay dolls have been found in ancient disused mines in Peru. That does not suggest the child's toy, but the protective puppet taken underground by perhaps slave-labour, and believed by them to act as an occult charm against the dangers of the underworld where they were forced to dig for metals.

The Kachina dolls of South-western America farther north are still preserved by the Pueblo Indians as influential representatives of beneficial spiritual powers. The Navajo and other Indian communities in that part of the United States also possess those curious little household idols. The Kachina doll is alleged to bring fertility and other benefits. The dolls are given to children at ceremonies. Then they are allowed to take them home and place them where they are always visible. Any childish play with the dolls is from early age circumscribed by the fundamentals of birth, prosperity, life, death. Here it must be said that probably much of the Red Indian Kachina-doll tradition and surrounding folklore, the doll dressed in robe, moccasins, and feathers, etc. is probably kept alive locally for the tourist trade. But still it is there, and active.

Whatever their function, dolls have been in existence in their local costumes everywhere, from ancient Egyptian, Greek, and Roman times down to the present era. Even our own shop windows show those small representational figures: Spanish dancers, kilted Scots, soldiers, costers, and others. Toy shops mostly exhibit children's true dolls for their playtime and nothing else. Other shops cater for adults who like them as luck-bringers or who are just collectors.

An old Japanese custom among women was to put their dolls of favour on the "god shelf." When a prayer was answered, the doll's blank and empty eye-holes were filled in with circles of dark paper.

The Caribs too had ritual dolls of religious and other implications. At the September moon the dolls would be decorated and food offerings placed before them to ensure good fortune. A few of the customs remain.

Some South African tribes employ "fertility" dolls in educating young girls in their social functions and duties. In many cases the girls keep their dolls for life and hand them down later on to their own daughters.

A girl will often concentrate on her doll mentally so as to win the man she wants, and when he has come up to expectations and they are ceremonially engaged, the doll's magical powers are invoked to effect fertility in the marriage to come. To have many children is the great ambition. Among the Xhosa, Basuto, and many of the Bantu tribes the girl's doll is given a name, and later on, when a husband has been found, the married couple's first child is called after it.

The Transvaal Museum has a few of those dolls, and so has the British Museum in London. Specimens are not always obtained easily, for old beliefs and cults die hard, and in many cases there is dread that if anything happens to the given-away doll it will result in similar evil befalling the children of the first owner.

The use of dolls by the little African girl has always been more than childish play. She is taught to look after her "child," as it is sometimes called, and then it is given a name — often by a neighbouring trusted friend of the mother. It is sometimes named after the friend who becomes the doll's godmother. When the little girl grows up and marries, her own child is frequently named after the doll.

I have studied several of these dolls, and they are extremely interesting, and in many cases artistically beautiful, and in good preservation, for some are very old.

A pair of Hottentot figurines, male and female, are made of stuffed and perfectly sewn brown hide, fingers and toes accurately and minutely shaped, for the dolls are only a few inches high. Eyes, nose, and mouth are finely etched in, ears moulded well. Tufts of animal hair form the hair growth on their heads. They wear white and coloured bead girdles, with leather fringes, bracelets, and necklaces on the female shape, and only a girdle on the male figure. The adornments are of tiny white, red, and blue beads, and they have cloaks of soft brown skin. The man-figure wears a little skin apron over his lower part.

Most of the other dolls and puppets are dressed in spirally wound or straight strings of multi-coloured beads — mauve, white, blue, and red, but practically no green ones. The faces, when there are any, show the correct tribal scars of initiation ceremonies. One very primitive doll is just a thick piece of wood with two knobs at either end, rather like a dumb-bell. The knobs were designed to be heads, and the dumb-bell shape was intended as an insurance against having twins, considered a disaster by some tribes.

Among the Ashanti of West Africa there is a symbolic doll consisting of a handle widening into a big oval, rounded head, flat, but with rounded eyes, brows, and nose. This is supposed to have been a fetish to ensure beautiful, plump, rounded babies. In the Kasai region of the Congo, the

tribal dolls are often a piece of thick wood with a rounded back-sloping shape at the top, representative of the local type of skull. I saw one with the body-stem made from ancestral fibre and bone.

Some wooden effigies are made for effecting defeat on an enemy. In Europe and elsewhere there is still the horrid little waxen image moulded for unpleasant purposes of ill-wishing on a rival, a competitor, or a merely tiresome neighbour! But by and large the origin of the fetish-doll had its birth in Africa in far-off times.

Does the magic work? It is alleged to work in many instances. And what is the nature of the magic? It is not confined to remote tribes, but is right here amongst us all the time. There is no spectacular formula or sensational abracadabra attached to it. It lies entirely in the mind and the spirit, whether good or bad. Research can demonstrate that the influence of human thought is the whole source. What is meant when you enter a house or room and feel its atmosphere at once? The explanation is found in those who occupy or have occupied the premises; in their character, spirit, and personality. Those emanations cling to places and things for a long time. If they are disquieting, they can be rejected by your own mental powers. If they are good they produce a sense of peace and well-being, and create a prognosis of fulfilment.

From time to time I am asked to make dolls for children or for special causes, or for adults who want mascots. The adults who own my dolls tell me they are happy ones, and bring them luck. I hope so. There again it is the mind operating, in working at a task with good will and in the recipient of the finished article accepting it with pleasure and anticipation.

No one yet knows what unconscious mental processes operate while one is engrossed in a task. So, when anyone is creating something for another, let them make sure that it is with good will and kind surface thinking, linked with the conscious inner good intention.

The model dolls made for good luck and decoration are a long way from the play-pen and the nursery.

ODETTE TCHERNINE

---

# THE UNITY AND ORDER OF MANKIND

[**Dr. Radhakamal Mukherjee** is too distinguished in the world of scholarship to need introduction. The following reflections on the ways in which science, philosophy, and social developments are all converging upon a united "mankind" perspective form part of a chapter of his book, *The Oneness of Mankind,* soon to be published by Macmillan and Co.—Ed.]

The intensity and depth of personality that rises from the biological and social to the ideal or transcendent dimension; the quality of personality integration or behaviour embodying the movement from ego-centricity, opportunism, and attachment to wholeness, transcendence, and freedom; the gradation and co-ordination of values with the intrinsic, universal, and absolute values at the top; the rise of the moral scale of the mature individual and society from prudence through loyalty to reverence; and the range of human relationships, community, or communion, passing towards boundlessness — these embody a dynamic and convergent movement in personality, values, and culture. Man, values, and culture show a total articulation and movement towards wholeness, universality, transcendence. The latter belong to essential humanness, and surpass mere health, fitness, happiness, wealth, status and security — the instrumentalities of life. The intrinsicalities of life are what bind together entire mankind. Whitehead identifies these with the qualities of civilized society: Adventure (search for new perfection), Art (creativity), and Peace (non-attachment); and also Goodness, which is not especially mentioned by the philosopher but is included in his analysis. The integrated, forward-pointed, and sustained realization of the individual's and civilized society's supreme values implies at once the profoundest depth, richness, and harmony of the personality and the most intense temporal equality and solidarity of mankind. This is because the same metaphysical principles of unity, order, and transcendence that govern cosmos also comprise the laws of human development, man's inner real Being itself being unity, order, and transcendence.

The trend of all cultures, then, is the growth and maturation of the cosmic personality type or *Homo universalis,* of an altruistic and reverential pattern of behaviour, and universal and transcendent truths and values, building up a philosophical unity of mankind, far different from the shallow and fragile technological and economic unity in the dimension of the least common denominator, and a universal and eternal community of cosmos in which man can live out of the primordial source and essence of his real Being or the Absolute. From the viewpoint of metaphysics, Being is the ultimate reality, and values are inherent, integrative, and

transcending tendencies of essential Being which are immanent in human existence.

The above concept of mankind is somewhat different from the Hegelian conception of mankind and world-spirit, which, according to the distinguished philosopher, reveal themselves in one or other of the great historical moments or stages as climaxes in world history. In our interpretation we need not wait for the gradual realization at the right historical situation of the world-spirit, through, for instance, the Greek *polis* and the Roman Empire to the Holy Roman Empire and the Prussian State, which, according to Hegel, was the final torch-bearer of the idea of the Absolute or Being. Our view is that all cultures in the world, in so far as they can produce whole and complete personalities and glimpse truth, beauty, and goodness in all their variety and depth, achieve a factual solidarity of mankind without an experience of the Hegelian grand climax of world history. Personality, values, and community, individually and in their togetherness, have an essentially open and self-transcending character in human culture that is missed in the Hegelian notion of mankind and world-spirit in its quintessence.

Neither the Hegelian philosophy of history nor Dialectical Materialism but a modern philosophy of man and values, born of the integration of natural and social science and philosophy, and stimulated by the unprecedented crisis of human existence in the Atomic Age, expounds that it is the ceaseless, dynamic interchanges, unities, and continuities of Life, Mind, and Cosmos that reveal the ultimate meanings and norms of human society, institutions, and culture. These have been defined and clarified from age to age by human philosophy in every major civilization. Both the integration of the knowledge of mankind and mankind's consciousness in this age not only counteract the self-defeating barrenness of the nineteenth-century quantitative, global culture but also mark a decisive, convergent advance towards the fulfilment of the true worth and potentialities of man everywhere on the earth, the integrity and self-determination of diverse cultures, and the rich and enlarging oneness and solidarity of mankind. The essential function of mankind-experience in this epoch is the transformation of disoriented, sick, and aggressive individuals into harmonious, creative, and whole persons and conflict-torn and war-sick societies and nations into a peaceful and co-operative world community. A perennial ideal of *Homo universalis* is embodied in the brief ancient Indian formula: the universe is the single, common nest of mankind (*Viśvam Ekanīḍam*).

This fresh philosophical vision of mankind-reality, indeed, changes altogether the perspective and aims of the entire study of man, society, and culture. Its over-all goal becomes the understanding and promotion

of the most extensive human community ever known, the mankind-cosmos, which Whitehead calls "the society of societies of societies." A new social philosophy offers fresh vistas of world and human development and dissolves the chronic tensions and contradictions between freedom and order, creativity and discipline, individuality and universality, instrumental and intrinsic values, immanence and transcendence, that beset modern social theories. It relates man, society and values to the total mankind and cosmos and the ultimate reality, thus defining their true meaning and trend. Finally, it unfolds the significant formative forces of a new world organization, springing from the fundamental psycho-biological oneness of man and his moral and cultural universals, but now reshaped in the crucible of world anxiety and fear of nuclear destruction.

Classical social science largely defended or rationalized the cruel and exploitative inhumanity of the nineteenth-century world system, viz. Colonialism, Imperialism, and Racism. Contemporary social science, due largely to its physicalist and biological assumptions and procedures, is unable to evolve a universalist frame appropriate for the Age of Mankind. Only a renovated social philosophy, through its stress on complete, peaceful, and universal men, their transcendent and universal values, and their boundless communication or universal community, can help to build up a juster, more harmonious, and more progressive world system on the basis of new global practices and institutions of co-operation under the auspices of the UN. UN agencies and institutions, political, economic, juridical, and cultural, and the symbolic agencies of art, morality, and religion, equally operative on a planetary scale, will more and more determine the conditions of mankind's security and progress in the coming decades. As a UNESCO Committee has held, never in human history has there been a more desperate need for "a mankind awareness, a mankind conception, a will towards mankind." Social science, integrated and directed by a philosophy of man and values, can rise up to this great challenge and cultivate and promote mankind-purpose and mankind-policy.

Reintegrating man and his values of life and restoring him to the fellowship of mankind and the order and harmony of the cosmos, social science, and philosophy can enhance and deepen the growing unity of civilization amidst the plurality of cultures; promote the fulfilment of human potentialities, both of individual men and of societies as groups everywhere; and also effectively help towards the much-desired unification of science, philosophy, and the humanities, grounded in the reconciliation of human reason with intuition and of human knowledge and values with social policy. Only thus can be fulfilled the expectation that the twentieth-century Age of Mankind will be the era of the full ripening and fruition of social thought.

The open, hierarchical transactions of personality, values, and community imply that none of these have final forms as long as man-and-cosmos transactions continue. Biologically and historically, human change, either orderly or revolutionary, is natural, and is always significant with reference to goal and direction. This we call progress. Man, values, and community always strive after transcendence of the limited and the contingent, constantly seek and achieve unforeseeable possibilities — more integrated, freer, and more unique personalities, more universal and transcendent values and higher and more extensive associations — the emergent unity of mankind. Equally are the human person, values, and community creative and venturesome with respect to their possible boundaries. That indeed constitutes the very core of human meaning and status. As Whitehead has shown, man cannot simply conceive anything in this universe which is "simply located" here and not elsewhere. There are unquenchable human freedom, creativity, and adventure towards identity and solidarity that mould the evolution of expansive personalities and weld mankind and cosmos as wholes beyond all boundaries. This is the human road that is obliterated today by the segmentation of the social sciences and by discord between the social sciences on one side and philosophy, arts, and the humanities on the other.

Once again: a unified science and philosophy of man interpret the whole realm of human values, symbols, institutions, and culture as creative adventures of man towards progressive wholeness, universality, and self-transcendence — the evolving unity of mankind and cosmos. A philosophy of Natural Science provides a unified view of mankind and cosmos through a hierarchical organization of its laws and principles. A philosophy of social science similarly yields a comprehensive picture of the common humanness of various peoples, societies, and cultures as different facets of a single system of civilization of mankind. This in turn contributes towards the unification of world social knowledge and policy, uplifting and assimilating the undeveloped peoples and cultures into a single world system. The various branches of knowledge concerned with one or another aspect of the human career basically reveal the unity of adventure of the human spirit, maintaining and extending its communion with fellow beings and with the cosmos. Mythology and metaphysics offer symbolic patterns for the expression of the identity and solidarity of all forms of existence in the cosmos. Art reveals feelings and forms of man-and-cosmos interplay and display, expressing the full freedom and harmony of man's inner, real Being. Morality discovers the true destiny and vocation of man in reverential participation in the life of mankind-and-cosmos, rooted in his sense of cosmic identity or communion. Religion reveals man's diverse ways of fusion with the real and ultimate

Being, the Absolute or Cosmic Whole, and his living faith that he can realize in himself Unity, Beauty, and Transcendence.

Man's knowledge of himself and his knowledge of the cosmos are inseparable and exceedingly relevant to each other as projecting the possibilities of both: of man, who obtains the best out of the cosmos in its order and rhythm, majesty and terror, and incoherence and tragedy; and of the cosmos, which is personalized by man and enriched with his intimate experience of truth and error, goodness and evil, beauty and ugliness, joy and anguish, reverence and despair, and reveals to him his ideal of harmony, wholeness, and transcendence. Human spiritual vision and scientific comprehension envisage man-with-cosmos as a whole, and bring it to a selective unification at the core of man's inner real Being. Man, the absolute and transcendent, and his unlimited and perennial personal cosmos fuse in each other, and this fusion in Being is the supreme meaning and value in itself.

Both the ancient vision of metaphysics, philosophy, religion, and the arts and the modern understanding of the natural sciences and human arts reveal the unity, wholeness, and transcendence of man, culture, and cosmos, all projecting unforeseeable possibilities that are encompassed within the unity of Being. The perennial symbolic picture of the aesthetic, moral, and religious unity of mankind and cosmos should now be integrated with the modern scientific picture of the same unity. Such an integration of human knowledge and experience is well on the way. When this is fully achieved, it will lead to a creativeness and intensity of "mankind" understanding, appreciation, and co-operation never experienced before.

RADHAKAMAL MUKHERJEE

---

WHEREVER there is lost the consciousness that every man is an object of concern for us just because he is a man, civilization and morals are shaken. . . .

—ALBERT SCHWEITZER

# NEW BOOKS AND OLD

## AN ENCYCLOPAEDIA OF RELIGIONS*

THIS WORK, originally published in 1906, has long been out of print. It could only be found as a reference volume in some of the great libraries of the world. It was a classic when it was produced; and it remains so today. Its reprint in a new edition is therefore particularly welcome. Forlong, the author of this great work, and James Fraser, the famous author of the celebrated *The Golden Bough,* were the pioneers who restored to the study of religion its high place as a creative intellectual pursuit.

This work can be regarded as the very first compact factual encyclopaedia in English containing the major words, notions, and ideas of the world's different religions. It is a landmark in comparative religion. No other work prior to its time made such a venture. For thirty long years Forlong patiently collected his voluminous materials for this monumental study on the Faiths of Man.

Major-General Forlong, a brilliant engineer, for more than thirty years in the Anglo-Indian army, decorated by both the British and the Indian Governments for magnificent road-construction and bridges through enchanting wildernesses, within six years of his retirement, when he was about sixty, published his first major studies on comparative religion, building new bridges of understanding between different religions of the world. Of a deeply religious temperament, he was, during his first years abroad, almost a missionary with a burning faith, an evangelist ready to convert others to the Christian faith. A master linguist, proficient in several languages, Oriental and Occidental, an ardent traveller in the East and the West, his great advantage was his direct acquaintance with peoples of different religions all over the world. A whole lifetime's rich experience has gone to the making of this great book. If he came to bury Caesars of other lands, of other religions and faiths, he certainly returned home to praise them.

In these volumes faiths and religions come down from their mystic abodes and abstruse philosophies and appear homely through the fascinating pageantry of animals, plants, trees, aesthetics, scriptures, architecture, languages, legends, races, images, customs, and institutions; and they all somehow tell the grand story of the faith and religion of man. Faith and religion acquire new meaning and new light in these pages. Mrs. Margery Silver, in a beautiful Introduction, commends the book to the world with these appropriate words:

> Readers will incidentally enjoy it as the fascinating record of a reluctant lover's life-long romance with religion, which proceeded to an engagement but never culminated in a wedding.

The Editor's Preface brings out the author's wish to present facts from which his fellow countrymen could draw more intelligent conclusions and insist on the human duty to respect other religions and faiths. The author's great endeavour was to present before them how mankind in various stages of advance had lived, and thought, and believed. That is the outstanding merit of this book.

This *Encyclopaedia* takes a comprehensive view of what religion has done for man and his unity with nature, and

**Faiths of Man: Encyclopaedia of Religions.* By J. G. R. FORLONG. (University Books, New York. 3 vols.: 569+582+527 pp. 1964. Set $25.50.)

how it has inspired races, cultures, civilizations, institutions, organizations, values, and behaviour. It shows how it has promoted and inspired aesthetics and fine arts, the study of astronomy, and the construction of temples, churches, mosques, pagodas, and places and altars of worship with meaningful images and even without them. Pictorially, musically, and architecturally religions and faiths have diversely expressed themselves in the history of humanity. This *Encyclopaedia* tells the reader how religions have created and inspired sociological institutions and socio-religious expressions in festivals and fairs such as Christmas, Passover, Sabbath, Hogmanay, *Shivaratri, Dol-jatra,* and *Diwali.* It attempts to collect the innumerable names of God used in different religions and faiths of the world, conveying something of His infinite glory and infinite qualities through the whole range of philosophy and history. Languages, legends, and superstitions; their place and meaning in the evolution of different faiths and religions; saints, seers, and prophets; philosophies; mysticism; rites and customs, including baptism, *upanayan,* circumcision, *dakshiṇā,* and *śrāddha*; and even the place of plants and flowers like *tulsi, rudrākṣa, kuśa,* the oak, the apple, the lily, and the lotus in different religious ceremonies and customs, all find their appropriate places on the great canvas of this *Encyclopaedia.* The riches of information make it an incomparable treasury of superb mintage.

Read with Forlong's two other masterpieces, *The Rivers of Life* and *Short Studies in the Science of Comparative Religions,* these three volumes on the Faiths of Man present a comprehensive work of scholarship. What the reader gets is an impartial, objective, and factual presentation and he is left free to draw his own conclusions and judgements. There is no attempt to dictate a view or to dogmatize. This unbiased objective presentation of facts in the field of comparative religion, where prejudice often mars the approach to truth and knowledge, is the great merit of this book. Comprehensiveness of view, a deep understanding, and a generous tolerance mark its pages. These volumes can be profitably consulted both by the general reader for education and information and by the specialists engaged in research work in special fields.

Some of the facts, however, and some material recorded in these volumes may have to be reviewed in the light of modern discoveries and studies made by recent scholars since the author wrote these volumes. Short editorial notes on those points where modern knowledge has brought fresh information on the subject may usefully be given in a later edition either as footnotes or as an appendix with cross-references to the subjects, to indicate the advance since the author's time. That will greatly add to the utility of such a volume as an indispensable reference book on comparative religion and make the readers aware of the magnificent contributions of the author in the light of modern knowledge on the subjects discussed.

P. B. MUKHARJI

---

*The Buddha's Ancient Path.* By PIYADASSI THERA. (Rider and Company, London. 239 pp. 1964. 30*s.*)

It would be no exaggeration to say that this volume contains one of the clearest and most comprehensive statements in English of the basic teachings of the Buddha. Many years ago, the German Nyanatiloka published a volume called *The Word of the Buddha,* which had a similar object; but the present work is somewhat more elaborate in its scope and has the added advantage of clarity, which is not always associated with such profound scholarship. The author is a Ceylonese monk of the Theravada order, and a well-known preacher and broadcaster in Ceylon.

Naturally he knows his *Tripiṭaka* well, and the book is full of apt quotations, stories, and parables from the sacred books. This makes the present volume very readable and interesting; and stamps it with the authority of the *ipsissima verba* of the Master.

Of fifteen chapters, the first gives a concise account of the life of the Buddha, while the second sets out "The Buddhist Standpoint." A chapter each is devoted to the four Noble Truths and the steps of the Eightfold Path. In the final chapter the author summarizes the characteristic features of the Master's teaching.

It is difficult in a brief review to give even a perfunctory account of the wealth of material contained in the book; but a few key sentences on the basic ideas may perhaps afford the reader an insight into the worth of the book. About *Dukkha*:

> Now there are three aspects of suffering: (1) suffering in its most obvious form (*dukkha-dukkhata*); (2) suffering or the unsatisfactoriness of conditioned states (*Samkhara-dukkhata*); (3) suffering caused by change (*viparinama-dukkhata*).

About *Nirvāṇa*:

> . . . "complete cessation of craving" implies *Nibbana*. . . . It may be noted that though negative terms are often used to define *Nibbana*, they do not imply that *Nibbana* is mere negation or annihilation of a self. After all negation does not mean an absolute void, a vacuum, but simply the absence of something. . . .

About Meditation:

> Meditation is the life-blood of Buddhism, as heedlessness is of death. Heedfulness is the way to the Deathless; heedlessness is the way to death. The heedful do not die; the heedless are like the dead. Ever meditative, ever strenuously striving, these wise ones realize *Nibbana*, the supreme security from bondage.

The get-up and printing are excellent and the book deserves the widest possible circulation among the followers of the Master and among all earnest men and women who desire to get an insight into the basic teachings of the Buddha.

B. V. NARAYANA REDDY

---

*Is Metaphysics Possible?* By PRATIMA BOWES. (Victor Gollancz Ltd., London. 239 pp. 1965. 42*s*.)

This book is "an examination of present-day philosophy, suggesting that the metaphysical standpoint is a legitimate one, and that positivist arguments against it are misconceived."

Lecky pointed out that in every age and place there is a prevailing "climate of opinion" against which, truth, no matter how cogent, cannot make headway. The inherited simian proclivity to imitation operates in the herd instinct. Fashion dominates philosophy as other pursuits. We live in an age dominated by "science" and philosophers have come to hold that no statement can be accepted as true unless it can be verified — scientifically — and philosophers have been reduced to considering language that makes such statements. These philosophers have been unaware that not one of them has been a philologist and only a philologist can know the nature of language. Fashions repeat in cycles. We are living in another period of logic-chopping. It is sad that the protestor, in this instance Pratima Bowes, writing from Calcutta University, has to meet the dominant philosophy on its own ground in order to get a hearing; and its own ground consists of most tedious argumentation — not about the world that matters but about today's conventions of philosophy.

The author makes the following telling points. The symbolisms of the anti-metaphysicians were really invented so that only certain types of statements, analytical propositions of logic or mathematics and empirical propositions

of science and common sense could be expressed in them (pp. 20-21), thus begging the question. Symbolic logic is not really fundamental but is derived from language (whose nature these logicians do not really know) (p. 28). A statement in science is accepted if it cannot be falsified. But "There are abominable snowmen" cannot be falsified. The verification principle itself cannot be verified (p. 32).

R. F. RATTRAY

---

*The Heart of Man: Its Genius for Good and Evil.* By ERICH FROMM. (Religious Perspectives Series, Volume Twelve. Routledge and Kegan Paul Ltd., London. 156 pp. 1965. 15s.)

How reliable a guide to human nature is the psychoanalyst? On the one hand his opportunities for studying it are probably equalled by those of no one else in these days. On the other hand, and inevitably, his studies in human nature are for the most part studies in its psychopathology, so that his understanding of it, and his guidance to it, are likely to be to some extent distorted. True, we are all in some degree psychopathic in a psychopathic society, but it is difficult not to feel that certain things in this book of Dr. Fromm's have a touch of "specialism" about them which does not always serve his purpose; which is to underline the danger in which we find ourselves by underlining three of our psychological ills; love of death, malignant narcissism, and "symbiotic-incestuous fixation," all of which combine in the "syndrome of decay," which in turn "prompts men to destroy for the sake of destruction."

Dr. Fromm's analytical descriptions of these ills, whether in the individual or in the social group, are as brilliant as we should expect them to be. But they are sometimes extreme. Some will not easily accept, for instance, his assessment of Jung as a "necrophilous" personality on the strength of a few dreams recounted by Jung himself and probably capable of quite other than "necrophilous" interpretation: the trouble with people who make psychological "discoveries" is that they make them everywhere.

Not that Dr. Fromm's "syndrome of decay" is to be discounted as a danger to mankind; on the contrary. But it is a pity that the discussion of it (that is of man's genius for evil) occupies so much more of the book than its converse, the "syndrome of growth" (that is, man's genius for good). It is a pity because this last and altogether positive chapter, on "Freedom, Determinism, Alternativism," is the most brilliant of all. "Alternativism" is neither free will nor determinism, but a synthesis or transcendence of both which Dr. Fromm finds, in particular, within the thought of Spinoza, Marx and Freud, usually (and on their own showing) accounted determinist. Wherefore it may be that Dr. Fromm approaches the extreme here too; but if so, it is creatively, and with the kind of insight which is most needed at present: he has, that is, a hope for man. This alone makes his book one which all who may be tempted to abandon that hope should read.

R. H. WARD

---

*The Philosophy of Science: Essays in Contemporary Realism.* By CHARLES S. SEELY. (Philosophical Library, New York. 140 pp. 1964. $3.75)

We are passing through a phase of human civilization when there is increasing awareness of materialistic philosophy. It began with the commencement of the Renaissance in Europe in the sixteenth and seventeenth centuries, and has been progressing with unmitigated speed through the years. Mr. Seely asserts that materialism is a philosophy of self-confidence and self-reliance, of

faith and belief in human ability and effort, that it is leading man to much higher living standards, and that it will free him from superstitious beliefs and fear of the supernatural.

In discussing the philosophy of science, he traces its history in ancient Greece and Rome, its check during the Dark Ages in Europe, followed by its rise during the Renaissance. He then discusses the influence of Marxism, and refers to the split of materialism into mechanical and modern materialism and its objectives.

In contrast to this, according to the author, there is Idealism, which is a system of thought closely bound up with religion. It is said to be a philosophy of the unreal, as opposed to materialism, which is a philosophy of the real. The main purpose of the book is to explain materialism in all its aspects. But one idea which pervades the book is that materialism supports science and progress, while idealism is a hindrance to progress. The author is not in favour of theological idealism. He says that this was supported only by the wealthy classes in the past, and was a hindrance to progress.

This is a viewpoint with which most of us would emphatically disagree. It is through actual experience that mankind in different parts of the earth has pinned its faith in a higher power as taught by religion, and it is religion that has been the great moral force in the world and has kept mankind on the path of righteousness. Our moral life tells us that God is not only the goal but the spring and sustainer of moral effort. Our spiritual experience reveals to us the fact of the supreme comprehensiveness of the Deity. The character of God as wisdom, love, and righteousness is not a mere abstract demand of thought, but is the concrete reality which satisfies the religious demand.

This fact is being ignored at the present day. The unhindered progress of science since the Renaissance resulting in the modern age of nuclear warfare has produced an unprecedented state of fear and insecurity in the world, which needs to be checked. For this purpose, it is of the utmost importance to integrate suitably the philosophy of science with the spiritual concept of the human mind, resulting in a clear vision of the ethical values. It is on this, ultimately, that our happiness and progress really depend.

This book is immensely thought-provoking.

S. L. Bhatia

---

*The Sufi Message of Hazrat Inayat Khan.* Volume xi: Philosophy, Psychology, Mysticism, Aphorisms. (Published for International Headquarters of the Sufi Movement, Geneva, by Barrie and Rockliff, London. 259 pp. Frontispiece. 1964. 32*s.* 6*d.*)

The eleventh and final volume of the collected writings of Hazrat Inayat Khan consists of lectures which he delivered in the last two years of his life (1925-6), together with a miscellaneous collection of Aphorisms. The lectures are divided into three sections, entitled respectively "Philosophy," "Psychology," and "Mysticism." We are told in the Introduction that these terms must not be understood in the usual sense. Philosophy is here taken to be "the knowledge of things perceived through the intelligence or intuition"; Psychology is "the knowledge of the human character and of human nature"; and Mysticism is "the knowledge of being." The author is content to expound his teaching on these matters in a series of short chapters; readers must not expect to find any account of the views held by other thinkers.

It is evident from the book that Hazrat Inayat Khan was a man of profound spiritual wisdom. But his presentation of the truth as he saw it does not always carry conviction to those

who are not prepared to accept his teaching as being invariably the outcome of personal knowledge. When he is dealing with Psychology, what he says can in general be verified by the experience of the reader. He says a great deal about the part played in life by "suggestion" which is apt to lead us to accept ideas without adequate consideration. The same thing is broadly true of his account of "vibrations" and "rhythm" under the head of Philosophy; it is true also of much that he has to say under the head of Mysticism. But some of his generalizations are misleading. He says, for example, that "true mystics cannot differ," so that it is wrong to speak of distinctively Christian or Jewish or Muslim mystics. It is certainly true that the essential core of the mystical experience is everywhere identical, but the experience as a whole varies in some respects in accordance with the mystic's outlook.

SIDNEY SPENCER

---

*Nehru — In His Own Words (His Replies to Various Questions)*. By RAMNARAYAN CHAUDHARY. (Navajivan Publishing House, Ahmedabad. 218 pp. 1964. Rs. 4.00)

One finishes this book of interviews with Pandit Nehru with a sigh of deep regret because it is only a fraction of what it might have been. Originally, the interviewer intended to cover the entire gamut of Nehru's personality, his policies, his opinions, and his reactions to persons and events in the course of fifty interviews; but, alas! as fate would have it, he could have only nineteen. Hence the work gives the reader a feeling that he is reading a book many chapters of which have not been written.

But the reader who has known Nehru and has read his works — is there an Indian who does not know him, if not through original documents, at least through summaries, newspaper reports, and magazine articles? — finds that in this book he is covering familiar ground, and that these recorded interviews do not shed any new light on Nehru's personality or his many-sided policies.

Yet, to those who are in their teens or slightly older, this book will be a befitting introduction to his way of living and his mode of thinking. It is indeed a miscellany which contains Nehru's thoughts on small and big things, on national and international problems, on things like the *dhoti*, community development, democracy, socialism, and communism. It contains his ideas about education and the right of a daughter to the inheritance of her father's property. It is a book which shows his broad and progressive and humanistic outlook and the kind of India he wanted to build.

All his answers to the questions which were put to him show his utter sincerity. It is true that occasionally one finds the public man and the man of the masses speaking, but very often his replies show that he did not care to clothe his thoughts in fine words or glittering phrases but expressed without hesitation what was uppermost in his mind.

One misses some of the essential ingredients in his personality. His flashes of humour, the explosions of his irritation or anger and his eloquence are all missing.

Two persons come out especially well from the pages of this book: Lord Mountbatten and Pandit Govind Vallabh Pant.

D. C. SHARMA

---

*Jawaharlal Nehru*. (The Visvabharati Quarterly, Vol. 29, Nos. 2, 3. 272 pp. 1963-4. Rs. 5.00; 8*s*.; $2.00); *Jawaharlal Nehru: A Pictorial Record*. (Direc-

torate of Advertising and Visual Publicity, Ministry of Information and Broadcasting, Government of India. 36 pp. 1965. Re. 1.50)

There have been numerous special numbers of various periodicals on Nehru. But this special issue of *The Visvabharati Quarterly* is marked by the meeting of two great minds, Tagore and Nehru, their mutual affection and regard and devotion to higher values of life. Letters exchanged between Tagore and Nehru are given. These reveal the relationship between these two makers of modern India. Tagore and Nehru shared a common concern for the welfare of mankind and Tagore tried to serve humanity through the vehicle of art, culture, and education. Santiniketan, Tagore's gift to the nation, became a favourite institution for Nehru, and all his life he served it in various capacities to the best of his abilities.

There are other articles in this issue which highlight the dynamic aspects of Nehru's personality. Nehru in his personal dealings was a gentleman in the real sense of the term. Though he believed that one must journey through life alone and to rely on others was to invite heartbreaks, none the less he was very rich in friendships. Those who knew Nehru as a friend and beloved leader have enriched this number with their unique contributions. All in all, this special issue of the *Visvabharati Quarterly* is abiding in nature and inspiring in its treatment. A perusal of it is extremely rewarding and enables the reader to realize for a little while the sublime touch of "*rituraj*" Nehru.

The other publication is a pictorial representation of Nehru's myriad activities at home and abroad with suitable extracts from his utterances and writings. It shows Nehru's influence on the Indian masses, his many moods, his artistic sensibilities and catholic tastes, and wide interests, including his special love for children. "*Chacha*" (Uncle) Nehru's birthday, 14 November, became Children's Day, and thereby the citizens of tomorrow came to know with love and affection one of the greatest democrats and champions of socialism of our time. This is a beautiful brochure and gives at a glance an idea of the greatness that went by the name of Jawaharlal Nehru.

SITA RAM JAYASWAL

---

*Mahatma Gandhi: A Biography*. By B. R. NANDA. (Unwin Books No. 60. George Allen and Unwin Ltd., London. 272 pp. 1965. 8*s*. 6*d*.)

This useful paperback is an abridged version of the biography of Gandhi that first appeared in 1958. Since then Shri Nanda has written *The Nehrus: Motilal and Jawaharlal*, both books showing the same balance and knowledgeable character and lively simplicity of style. Now, as in 1958, perhaps even more so, respect is still paid to Gandhi's greatness, but the ideals he lived for are ignored, or put aside as "unrealistic"; so it is good that the presentation of his life and aims should be kept easily available. As Mr. Nanda points out in his Preface, Gandhi should not become simply another Hindu deity, but should be recognized as an example of self-discipline and self-growth, practising the values to which most people only give lip-service. The book is easy reading, yet leaves behind living seed thoughts from Gandhi's insight.

> . . . even good ends do not justify dubious means . . . our real enemies are our own fears, greeds and egotisms . . . we must change ourselves before we can change others . . . "Non-violence is the law of our species, as violence is the law of the brute."

E. WHITE

---

*The Golden Treasury of the Best Songs and Lyrical Poems in the English Language.* Selected and arranged by FRANCIS TURNER PALGRAVE. With a Fifth Book, selected by JOHN PRESS. (Oxford University Press, London. 615 pp. Fifth ed., 1964. 25*s*.)

This handsome new edition of Palgrave predisposes one to like the poems that lie so beautifully on its pages. Nearly half these poems are new ones chosen by John Press — about two hundred and fifty pages to cover the last hundred years. It is very little; but I wish it had been still less. *The Golden Treasury* is perennial because of its compression. Its omissions and inclusions are often startling, yet every poem is unique of its kind and nobody can claim to love English poetry truly who cannot understand the appeal of the poems included, right down to "Lord Ullin's Daughter" and "Rule Britannia." The new Book v contains more than half the number of poets represented. There are some essential poems, like "The Second Coming," and some are only additional examples of a type already present — Thom Gunn's "In Santa Maria del Popolo" as compared with Yeats's "The Municipal Gallery Revisited." You may prefer reading Thom Gunn's poem to anything by A. E. Housman or Bridges' "London Snow," yet they both have a better right here.

Palgrave would be acceptable reading on a desert island; for, though you would be sure to miss many favourites, the given poems would suggest the rest, as the "Ode to a Nightingale" followed by "Upon Westminster Bridge" and "Ozymandias of Egypt" certainly suggests "Ode on a Grecian Urn." Much of Book v, though, would simply irritate after a while. Of course, the chronological arrangement itself takes away something of the feeling of sheer pleasure, drawing attention to the different things the poets were trying to do rather than the unchanging world they and we survey. We are particularly likely to give a living poet credit for what he tried to do rather than what he has done; so Palgrave's exclusion of his contemporaries was probably wise. His "poetically effective" arrangement completes the process, making the sense of each poem stand out clear and simple, like Aristotle's summary of the *Odyssey*.

But since few people get cast up on desert islands, these objections become less important. There is no poem that jars by reason of clumsiness or triviality. Mr. Press has preserved the lyrical spirit by choosing poems that are comparatively simple and move freely; and wherever possible they involve some human sympathy. The names required by modern taste are all there, but among the less obvious choices are poems, like Robert Nichols's "The Sprig of Lime," that invite you to feel deeply for somebody. Unlike Palgrave, Mr. Press admits extracts, epigrams, and humorous poetry, but the mysterious perfection of the poems by Lear and Carroll certainly earns them a place among "the best songs and lyrical poems"; besides, their inspired common sense balances the intense manner of later poets. Nature is present throughout Book v, not the fresh Spring-like nature of the earlier books but minuter and more subdued, typified in Day Lewis's "moss-rose and stone-chat." It is remarkable how many of these poems are about cold and rain, or water, which, so far from being monotonous, helps the unity of the book. It is a unity that without eccentricity or sentimentality contrives to make quite unnecessary that special effort with which most readers approach contemporary poetry, and there could be nothing more appropriate for a completion of the *Golden Treasury*.

ELIZABETH REUBEN

*Parapsychology: An Insider's View of ESP*. By J. GAITHER PRATT. (W. H. Allen, London. 222 pp. 1964. 25*s*.)

To rather more than quote *Ecclesiastes*: of making of many books on parapsychology and extrasensory perception there appears to be no end. This reviewer has read a considerable number of books (and treatises and articles) upon the two interrelated subjects in the past twenty years, and he feels that the last one of them takes the matter, for him, little farther than the first three or four do. Dr. Pratt is chief assistant to Dr. J. B. Rhine at Duke University, and here he describes many of the ESP and PSI experiments in which he took part and the nature of which must surely by now be well-known not only to students in that field but even to the general reader to whom the author addresses his book — or if this is not known, at least in broad outline, then that reader is no "general" one but a person of restricted choice. However, this book is far from being only an account of and commentary upon the Rhine procedures: it covers pretty well the entire field of what has been called "the twilight zone of experience," and does so in a very fresh and persuasive style.

Although speaking to the non-scientist, Dr. Pratt has more than an eye upon researchers and practitioners in other areas of thought and study, particularly those who believe that "there is no mind in the universe," and who are variously identified as mechanists, materialists, physical monists, logical positivists, and the like. "Can these," he asks, "knowingly be indifferent towards studies of unusual effects in the realm of experience": and he answers his question with: "No, certainly *not*." But indeed the true answer is: "Yes, certainly many of them can be — and are." There is today as marked a bias towards physical monism as ever there was, and I remember citing an undoubtedly widely-representative case in an article in this magazine some time age — that of the head of the Physiological Department of a Neurological Institute, whose conviction is that "all mental (or if you like, psychic) phenomena can be rigorously described in terms of physiological mechanism."* In the course of his work the professor had met numerous strange mental (or if you like, psychic) manifestations, but, for him, none of these offered any evidence of parapsychological activity: all could be "rigorously" classed as paranormal only — signs, merely, of disease, brain maladjustment, neurological disturbance. The many constitutionally-determined believers in physical monism will be "knowingly indifferent" to Dr. Pratt's book: they will not read it.

CHARLES J. SEYMOUR

---

*Freedom of Communication*. By DERRICK SINGTON. (Ampersand Ltd., London. 126 pp. 1963. 3*s*. 6*d*.)

Some regulation is generally held to be necessary over mass media — the press, cinema, radio and television — but what form it should take is hotly disputed. Mr. Sington, in a refreshingly clear and concise analysis, examines the purposes for which restraints on uninhibited expression are commonly required: the protection of the State; the maintenance of moral standards; the securing of the rights of the individual; the conduct of political debate; and the raising of cultural and educational standards. All too often these objectives are assumed to be incompatible with the principle of freedom of communication. The confusion results in licence or in rigid censorship. The answer lies not in restricting free expression, but in preventing its possible undesirable consequences; this should

* "Mental Phenomena and 'Physiological Mechanism,'" THE ARYAN PATH, January 1964, p. 17.

be the aim of legislation — through laws against sedition, incitement to violence, obscenity, corruption of youth, libel and slander of the group, community, or race as well as the individual.

Mr. Sington argues by reference to conditions in many countries, evidently in the light of his own experience as a journalist in Germany just after the war, in South-east Asia, and as a leader writer on the *Manchester Guardian*. He seeks not merely a negative legalistic solution; he is far too well aware of the difficulties and abuses which occur in practice. Positive measures are needed to raise the quality of journalism and broadcasting. If he is less precise about what these should be, though he makes some useful suggestions, than about the legal aspects, it is because he is dealing with basic principles. Freedom of communication is for him an inalienable human right, the central issue these last few centuries in the struggle against the authoritarianism of monarchs, churches, ideological parties, and monopolistic interests. It is still without issue. Education in the broadest sense is the key and, Mr. Sington holds with good reason, in the direct measure that people enjoy education they will demand full liberty of expression.

J. C. HUNT

---

*Oddities: A Book of Unexplained Facts*. By RUPERT T. GOULD. Introduction by LESLIE SHEPARD. (viii+228 pp. Illustrated.): *Enigmas: Another Book of Unexplained Facts*. By RUPERT T. GOULD. (248 pp. Illustrated) (University Books, New York. 1965. $5.00 each)

To older wireless listeners in Britain, the names of Commander Gould and C. E. M. Joad evoke nostalgic memories of the original Brains Trust. As resident speakers they gave it a character and spice that later teams never really equalled. Part of the pleasure was due to Gould's "that reminds me," — and from an apparently inexhaustible store would come some episode, some unusual information, some "impossible" fact, duly attested.

His reputation in this field of the unusual had already been made by two books *Oddities* (1928) and *Enigmas* (1929), each containing eleven examples of bizarre problems, to which he had brought his scientific curiosity, balanced judgement and patient detective work. Evidence for various solutions offered was carefully presented, but the reader was still left in the end with mystery. It is good for our conceit to meet things that baffle us, and the two books were well worth publishing yet again, with the original illustrations, and a brief biography by Leslie Shepard in *Oddities*. New readers can puzzle their wits over the variety offered, while old ones can renew acquaintance with "the Devil's Hoof-marks," the perpetual motion "Wheel of Orffyreus," "the Giants of Patagonia," "Three Strange Sounds" and other favourites.

L. MARR

---

*Maori Myths and Tribal Legends*. Retold by ANTONY ALPERS. Illustrated by PATRICK HANLY. (John Murray Ltd., London. 252 pp. 1964. 30*s*.)

Treading a middle way between learned and childish versions, Antony Alpers has, as he writes in an Appendix on the myths' *provenance*, slightly adapted and collated these Maori tales, while trying to preserve their original quality and "symbolic power." "Myths from Hawaika" ("homeland") have such resemblances and overtones recalling other mythologies, and so similar an atmosphere of poetry, that one cannot but respond to them, and, recognizing their universality, wonder about their origin. The later stories, and "Tradi-

tions of the Migration" are obviously more historical — tribal vendettas, bloodthirsty warfare, cannibalism, magic and sorcery.

The myths relate how in the beginning was the Nothingness, then the Great Night, when the primordial pair, Sky and Earth (a common motif for the polarity of Spirit-Matter), were not yet divided, and their sons, prototypes of the world-to-be, were in darkness. Tane mahuta, god of the tree (the Tree of Life and Growth, again a universal symbol) pushes the pair apart, and the myths tell the story of evolution, the dynamic tensions (wars) between the natural elements and forces, and the kingdoms.

Here too is the flood, and the "woman" created by Tane (daughter and wife in one) who becomes the Death Goddess of the Underworld. Here too is the mischievous, inventive god, both benefactor and trickster, like the Scandinavian Loki, or the Chinese Monkey-God. Maui Tikitiki, the prematurely-born fifth son, fails, after his career of achievement and mischief, to make the "threshold passage" to immortality, and so falls prey to Death. His powers pass to his brother who climbs up (a recognized initiation image), through the nine heavens to the topmost, unnamed one. Maui, who almost sets the world on fire with his thieving tricks, graphically portrays the psychology of the restless, striving mind of man, to whom the gift of self-consciousness brings power for good or evil. This aggressive, braggart mind must die to give power to its elder aspect to ascend to the highest state.

Apart from readers who merely want unusual, lively stories, those with a little background knowledge of mythology and tools for its interpretation will find this collection a most rewarding "dig."

E. WHITE

---

*Islam in Africa*. By MAHMUD BRELVI. (Institute of Islamic Culture, Lahore. 657 pp. 1964. Rs. 22.50)

This is a comprehensive book written by a non-African Muslim who describes every phase of Muslim life in Africa objectively. The Foreword is by Professor M. M. Sharif, the Managing Director of the Institute, who is himself a philosopher and was professor of Philosophy at the Muslim University, Aligarh. There are a number of photographs and maps in the book with three useful Appendices at the end.

The author's preface of thirty-four pages gives a very informative summary of ethnological, political, and economic conditions obtaining in Africa. The continent's about 11,800,000 square miles were divided among the European powers till recent times. The conclusion describes the various Islamic movements re-asserting themselves in the continent.

The book has fifty-four chapters. A comprehensive Bibliography is given at the end of every chapter. Thanks to the spirit of anti-colonialism, most of the African peoples are regaining their freedom. The book is very aptly dedicated to Jamila Bouhired (Djamila Boupasha), the Algerian Muslim girl-fighter, who, along with four millions of Algerian men and women, sacrificed her all at the altar of freedom.

The author has written a number of books about Muslims of Arabia, Russia, China, South-east Asia, etc. This book was written by him after directly visiting the various countries of Africa and is the first book about the subject.

M. AJMAL KHAN

---

*Reminiscences of a Jurist*. By K. R. R. SASTRY. (Jupiter Press, Private, Limited, Madras. 96 pp. 1963. Rs. 4.00; $1.00)

The author, who is an advocate, has specialized in Constitutional and International Law. He is a prolific writer, saying of himself "I could not but write every day," and has a number of books to his credit. This book deals with nearly half a century of his journalistic career. He is an "unattached" member of the Theosophical Society, and came into close contact with Dr. Besant, whom he much admired and who helped him in "breaking the crusts of superstition." The author also pays a tribute to the great sage and statesman, C. Rajagopalachari.

Professor Sastry has the courage of his convictions, and his correspondence with Gandhiji on some aspects of *Ahimsa* is marked by refreshing frankness. Realizing that never in the history of any country had *Ahimsa* been a rule of State, he posed outright to Gandhiji the question: "Has there ever been a State ruled by love alone?" The latter's answer to this was: "Mine is a new experiment. I plead for patience in coming to a judgement."

Sir C. P. Ramaswamy Aiyar's Foreword is an asset to the book.

ROSHAN KOTHAWALA

---

# LEAVES FROM A PARIS DIARY

[ **Shri Baldoon Dhingra** pleads passionately for the insight that George Santayana once put into lovely lines :

It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.

—ED.]

THE MEETING IN MONTREUX, a Seminar on India, took place in delectable surroundings. Here, at the invitation of the Swiss UNESCO National Commission, fifty schoolmasters and directors selected India as a country they would like to know something about. So we had talks, film shows, discussions, and all the rest, and so much information besides. Jean-Baptiste de Weck, the Secretary-General, spared no pains to make things run smoothly, and they did indeed, throughout the course.

No-one could help presenting India as the big unknown, the great enigma or question-mark. Almost everything one could think of could be and is India and yet one never gets really near it. Imagine Paul Valéry of all people saying:

> Everything that really counts is well veiled, testimony and documents render it the most obscure, deeds and works are designed expressly to misrepresent it. . . . It is the same with our spirit as with our flesh: both hide in mystery what they feel to be most important.

That, at any rate, is what formed the basis of the introduction to Indian Culture I was asked to present. I knew this would be lost upon many, but it was possible it would make some people think and if I had succeeded in stirring thought I had done all I was called upon to do. Mlle. Amédée Montandou, President of the Associated Schools, does in fact recognize, as I tried to show in approaching Oriental, especially Indian, thought, that the ultimate realities are beyond reason; they cannot, as scientists insist, be demonstrated in the scientists' particular mode, but have their own existence, equally scientific. Life cannot be proved, nor can evolution. Nor can anyone say, except through experience, that love is the way

to truth, or the Buddha's Compassion indescribable. Yet only those — and their number is increasing — who regard abstract reason as the supreme arbiter will find it hard to acquiesce in this; feeling needs no such proof: life does not, someone once said, need to have movement proved to it, nor love the necessity of goodness. No matter what a man believes or does not believe, he follows the movement of life, of which he is only a fraction.

We are forgetting totally, I think, almost everywhere, except in so-called primitive societies, or where we are still close to the soil, that we are part of Nature — our Commandments are Her Commandments, our good and evil is her good and evil — and that Man and Nature are alike manifestations of the Universal Spirit. Now all this sounds mystical nonsense and yet we experience this whenever we die to ourselves. We are, in a manner of speaking, constantly transcending ourselves, from the limited to the less confined. Even the seemingly unconfined has its limitations — for we must break the barrier to go further still.

At our present level of understanding something we can imagine seems the absolute good, but the nearer we approach what we ignorantly call the absolute, it retreats; what looked like the top of the mountain turns out to be only a shoulder. Evolution — even as Teilhard de Chardin would see it — is like a tune, a becoming, at all times perfect, but a tune that has no end. The trouble arrives when we think we have reached an end, once for all, or that time has stopped, except in a mystical way.

But there is nothing mystical, mysterious or "unscientific" in recognizing certain things, emotions, or ideas which cannot always be put into words or solved, as one would a crossword puzzle. There are intuitions, "hunches," which are important for other reasons, and certain glimpses of truth or reality which are all the more real for never being expressed. But the tendency to express everything rationally is in vogue.

Science in its present form has destroyed and is destroying intuition and "invisible" things — all pagan approaches. It destroys because it mistrusts them. Sometimes, confessedly with reason. It also destroys poetry or a good deal of it. Today we have computer poetry. Few can tell the difference.

But to return to where I first digressed from — or did I? What I said was that the recognition of the invisible in us brings us closer to the things of the spirit. Everyone has intimations of this state of mind. It is then set right by intelligence and human reason. Destroying or denying it is responsible for so many of today's ills. We have travelled a long way and scientists ratiocinate — very few have the intuition that will carry their bark safely across the dark sea.

What is missing today is an attitude to life — the practical, reasonable, human, natural way of being ourselves, of accepting the Zorba-way as Kazansakis depicts it, of being in short a true Pagan — spontaneous, aware, fearless, passionate, primitive, sympathetic, compassionate. That is what Zorba was.

BALDOON DHINGRA

# ENDS AND SAYINGS

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

The present-day trend of cynical sophistication and denigration accepts as the norm a petty imitation of Satan's cry "Evil, be thou my good!" Terms of virtue are used sneeringly, or become "dirty" words, while those of vice are turned upside down to give the highest approbation. The belittling of anything greater than the common level, the suspicion of anything good, the reversal of values, is a horrifying symptom of soul-disease.

All praise then to well-known feature writers who clear-sightedly insist on the validity of fundamental values — Harold Hobson, Maurice Wiggin, Anthony Sampson, to mention a few who come immediately to mind among others, as well as the non-professionals whose "Letters to the Editor" raise protests about belittling smear-treatment in biographical articles about public figures. *The Sunday Times* (23 May 1965) of London carried several such letters of defence from the friends of the late Montagu Norman, former Governor of the Bank of England, following an article that sought to make a connection between his public policies and personal psychiatric difficulties. These letters were unanimous in declaring unfounded the accusations of being a twisted personality, arrogant, implacable, pitiless. The statements made about him were "quite staggeringly inaccurate," and so forth. Yet, despite refutation, in many similar cases, the smear remains in the public mind, and champions of truth need to be recruited far more widely.

Charlotte Mitchell, in the BBC Home Service (*The Listener,* 27 May 1965) analyses graphically "the fashion to suspect ulterior motives." People assume that friendliness hides shyness, generosity a feeling of guilt, and kindly action simply twisted egomania. "Good" and "charity" are "dirty" words. If a man has become a legend by helping others,

> the world starts fishing out sinister motives. He's power-mad, he's a homosexual, he's a lecherous old wolf . . . this is called The Truth About The Man.

"Doing good" is sneered at, though other people are not begrudged satisfaction in work done or things achieved. Yet there is not enough good being done ever to make it necessary to sneer it out of existence.

We might add that when a child starts to use its physical vision, it sees things upside down. This temporary phase is natural. Not so man's present upside-down vision, which is potentially dangerous. It is time that spiritual intuition was called in to redress this frightening imbalance of the lower intellectual mind.

---

The increase in mental disorders is characteristic of "civilization." Though hospitals may aim at putting mental patients back "into circulation" as soon as possible, it is obvious that drug therapy, electrical shock treatment, or surgery only remove symptoms, often temporarily, so that discharged patients, before long, are back again. Doctors call them "revolving door" cases. The techniques of psychoanalysis are lengthy, and also uncertain in their results. So it is good to read of practical projects for re-integration, enabling patients to gain independence, while learning how to work with others.

The non-profit-making company behind these projects is the Industrial Therapy Organization (Thames) Ltd.,

whose history has been most sympathetically related by Frederick Newman (*Daily Sketch*, 23 March 1965). In 1961 a skilled industrial engineer, Vincent McDonnell, became interested in this question of rehabilitation of mental patients who either never escape the continuous purposeless life in hospital, or, on discharge, are unable to face the demands of ordinary life and have to return to hospital. McDonnell realized that in work lay their salvation, and saw no reason why industrial work should not play a therapeutic part in this. St. Bernard's Hospital, in west Greater London, allowed him to start an assembly centre for ball-point pens in its grounds, with amazing benefit to the patients working there. Two years later, Newman writes, the organization was founded, with the help of a local Rotary Club and a grant from the King Edward Fund. It bought a freehold factory nearby in Hanwell, run on similar lines, with a staff of industrial workers (not doctors) as over-seers. Since September 1964 it has run as an ordinary factory concern, fulfilling various orders from firms for small assembly jobs, but maintaining a humane discipline with the "worker-patients." Improvement in morale and responsibility, in personal appearance, and pride in work has, with wise staff encouragement, been steadily growing, despite minor upsets and some medical scepticism. By the time of its official opening, March 1965, the idea was already being copied elsewhere. The latest example is the factory at Hockley, Birmingham, opened 31 May (*The Guardian*, 29 May 1965), to provide light engineering work for patients from the four Birmingham mental hospitals.

The Industrial Therapy Organization, with a factory already at Bristol, opened its first hotel in March (*The Guardian*, 29 March 1965) for workers who have been mental patients, now trying to fit themselves again into a working society. The hotel has the blessing and active support of the Transport and General Workers Union, South West Region. A further plan is in hand to build a group of small council houses near Glenside psychiatric hospital, to enable patients to live in family units, while they go to work and earn their keep. Financial independence also helps psychologically, apart from its saving to the community. Perhaps the most encouraging example of the success of the method is that of the man with a twenty-year mental history who was sent to work under the care of dock workers, and who eventually became their superintendent.

Here is evidence of the futility of "tinkering" with symptoms, instead of getting down to causes. How can drugs, shock treatment, surgery, really help a mind and soul starved of some purpose, of some natural *dharma* or duty to nourish it? Though it is true that sympathetic, understanding encouragement by others plays a vital part, we can repeat St. Paul's injunction with a more specific emphasis — "*Work* out your own salvation."

---

The present International Co-operation Year has not been featured very much in the general press — too much engaged, alas, with news of international and civil strife — but the interest may perhaps warm up as various projects get under way. One such is the campaign throughout the U.K. to improve relations in Britain with people from other countries. The Duke of Edinburgh announced this on 4 May 1965, at a reception at St. James' Palace, London, given to young people already with international interests. Six awards will be made for projects that bring together people of different nationalities in a successful and satisfying way. They are intended especially for young people, since for them such future relations will be most important. Examples of the kind of project that would qualify would be international world camps or community centres. They

must, however, be started and brought to a point of success during 1965.

It is perhaps a moot point whether projects that are initiated from outside (or from above) have the depth of root, the enduring and, one might say, the spiritual quality that characterizes one that springs from an inner urge, a response to a recognized need. But the campaign may well serve to give shape and material substance to aspirations still in ideal form; so it should be of interest to see what the scheme brings forth. The bringing together of people in mutual understanding is indeed a worthy aim.

---

# WHERE GOD IS

God in the air, and in the sky,
In the heart of the flower, and the butterfly,
In the leaves, and the trees, and the restless breeze
That ruffles the water, and passes by.

God in the blossoms, without a sound,
That fall on the grass, and all around,
Make a pink carpet upon the ground.

The Heathen, they tell us, gives worship and praise
To sticks, and stones, and the red sun's rays,
Perhaps he sees, as we seldom can,
That God was not made in the image of man;

That Spirit is there, in every thing,
In the sticks, the stones, and the birds that sing,
In frowns, and smiles, the good, and the ill. . . .
There's nothing at all that It does not fill
With Its Own Eternal Self.

So, if you love the sky, whether cloudy or blue,
Love Nature, and man, and animal too,
The little black beetle, the stars above,
Be thankful, because it is God whom you love.

MARGO LAIRD

---